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Courtesy of National Gallery of Art, Washington, D. C.
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THE YOUTHFUL DAVID

Andrea del Castagno. 1410?-1457

Original: National Gallery, Washington, D. C.

David, by Andrea del Castagno, is painted on a leather tournament shield larger than life, and is to be seen in the National Gallery at Washington. It shows David, the triumphant youth, still standing against the enemies of Israel, sling in hand, ready to go forward, yet again, to do battle.

Castagno has placed David in a very decorative setting. He stands on barren rocky mountains, a small stream at their base flows tranquilly on while trees in the foreground suggest a dense forest. The gorgeous blue sky is flecked with fleecy clouds and David's rose mantle adds to the ornamental effect of the whole. At the bottom of the shield appears the head of Goliath whom David has already slain. The huge sling stone still lodged in his forehead is realistic and we begin to understand how a sling stone of such proportions could really kill a man, even a giant such as Goliath.

All this is the background for the striking figure of David,—legs-apart, tall, muscular, perfectly proportioned and showing almost a savage strength which makes no concession to his enemies. Strong winds whip the countryside and David's raiment bellows in the breeze; his hair is tossed roughly about giving him a rather wild and disheveled (even Medusa) appearance His alert sharp eyes look piercingly at the enemy. In his right hand he holds the sling with another stone cradled within it. He is just in the act of preparing to hurl it toward another of the Philistines and his left arm is raised for balance as he swings out preparing to do battle with any and all others who menace him.

Recall that David had tried on Saul's armor but laid it aside in favor of his trusty sling, of which he was a master. He had had no training in armor but his faith was not so much in any weapon as in the power of God. When one has that faith and philosophy, one can be as confident as David was, even though his defenses appear weak and worthless to men of the world. David found that faith in the power of God conquers even giants!

Florence Turverey Reeves.

FRANCIS ASBURY'S POWDER HORN

by Reverend Arthur Bruce Moses

Reprinted with permission from Zion's Herald, June 13, 1951.

The ten days over the last of April and into May, 1790, constitute a determinative point in Francis Asbury's itinerating. With Whatcoat and one or two other companions, the bishop had worked northward across Tennessee into the narrow finger of Virginia that thrusts westward between Tennessee and southeastern Kentucky. General Russell's friendly establishment was his headquarters for work in the area of the upper Holston and Clinch River valleys. From this center he and his co-workers moved out in short sallies in various directions, returning to the quiet of the general's courteous home. "This family is lavish in attention and kindness: I was nursed as an only child by the good man and woman of the house, and indeed by all the family. (Undated *Journal* entry, late April, 1790.)

The bishop's party had reached Blackmore's station at the Fort of Clinch by April 29th, when he writes: "Here the people have been forted on the north side of Clinch. Poor Blackmore has had a son and daughter killed by the Indians. They are of the opinion here that the Cherokees were the authors of this mischief. . . . . Crossed Clinch about two miles below the fort. In passing along I saw the precipice from which Blackmore's unhappy son leaped into the river after receiving the stroke of a tomahawk in his head; . . . . . his companion was shot dead upon the spot—this happened on the 6th of April, 1789." (Entries for April 29th and 30th, 1790.)

In accordance with plans previously made, Asbury had thus moved up to the southern border of the great Kentucky wilderness. Some of the hardiest Methodist itinerants had ventured into the northeastern and central sections, only a few years after Daniel Boone had penetrated the area. Among the settlers were Methodist local preachers like Francis Clark, John Durham (who organized the first society in Kentucky near Danville), and Thomas Stevenson (whose wife was a convert of Strawbridge in Maryland.) Following the first settlers came appointed missionaries: James Haw, Benjamin Ogden, Francis Poythress, Wilson Lee, Thomas Williamson, Peter Massie. Several preaching circuits had already been established. It was Asbury's hope to push across the wilderness from the Tennessee-Virginia border, thus to link up with the group centering in Lexington, and to confirm their work. He tarried at the appointed rendezvous, awaiting word and guides.

Saturday, May 1st, Asbury "rested" and carried on with preparations for the journey. He preached to some people from Maryland on Sunday, the 2nd. That night he dreamed about the Kentuckians arriving. Monday morning, the 3rd, "I retired to a small stream for meditation and prayer, and whilst

there saw two men come over the hills. I felt a presumption that they were Kentucky men, and so they proved to be. They were Peter Massie and John Clark, who were coming for me, with the intelligence that they had left eight men below: after reading the letters, and asking counsel of God, I consented to go with them." (*Journal*, May 3rd.) The next three days were spent as "we prepared ourselves and horses for our journey . . . . and were occupied in collecting our company."

Friday, May 7th, Asbury writes: "We formed the whole of our company at the Valley station; besides brother W———t (Whatcoat) and myself, we were sixteen men, having thirteen guns only. We moved on very swiftly, considering the roughness of the way, traveling, by my computation, thirty-five miles today." The next day saw forty-five miles covered, then fifty, and forty-five, and so along. On Tuesday, the 11th, they crossed the Kentucky River. He writes: "I was strangely outdone for want of sleep, having been greatly deprived of it in my journey through the wilderness; which is like being at sea, in some respects, and in others worse. Our way is over mountains, steep hills, deep rivers, and muddy creeks; a thick growth of reeds for miles together; and no inhabitants but wild beasts and savage men. Sometimes, before I was aware, my ideas would be leading me to be looking out ahead for a fence; and I would, without reflection, try to recollect the houses we should have lodged at in the wilderness. I slept about one hour the first night, and about two the last: we ate no regular meals; our bread grew short, and I was much spent. I saw the graves of the slain—twenty-four in one camp. I learned that they had set no guard . . . . These are some of the melancholy accidents to which this country is subject for the present; as to the land it is the richest body of fertile soil I have ever beheld."

The first Methodist conference in Kentucky was convened by Bishop Asbury at Lexington, May 13th, 1790, two years before Kentucky became a state. He ordained Wilson Lee, Thomas Williamson and Barnabas McHenry, elders. "My soul has been blest among these people, and I am exceedingly pleased with them. I would not, for the worth of all the place, have been prevented in this visit, having no doubt but that it will be for the good of the present and rising generation. It is true, such exertions of mind and body are trying; but I am supported under it; if souls are saved, it is enough. Brother Poythress is much alive to God. We fixed a plan for a school, and called it Bethel, and obtained a subscription of upwards of 300 pounds in land and money, towards its establishment."

After the conference, a line of preaching places was visited, as they worked southward through Danville, and on towards the wilderness again. Monday, May 24th: "We set out on our return through the wilderness with a large and helpless company; we had about fifty people, twenty of whom were armed, and five of whom might have stood fire. To preserve order and harmony, we had articles drawn up for, and signed, by our company, and I arranged the

people for traveling according to the regulations agreed upon . . . . . Brother Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quartermaster amongst them . . . . . We discovered signs of Indians, and some thought they heard voices . . . . . We had an alarm, but it turned out to be a false alarm." Thus they made out the road through Cumberland Gap.

Asbury then hastened by incredible stages across Tennessee, into North Carolina to the Yadkin River. There "the conference had been waiting for me for nearly two weeks. We rejoiced together, and my brethren received me as one brought back from the jaws of death . . . . . I rode about three hundred miles to Kentucky in six days; and on my return about five hundred miles in nine days. O what exertions for man and horse." (*Journal,* June 7, 1790.)

Bishop Asbury's powder horn has been discovered. It was recently found by the Rev. R. W. Searles, pastor of the York Methodist Church, Medina, Ohio, in an accumulation of powder horns of the period at a nearby antique shop. The accumulation had been made some years previously by a physician in Kentucky. The collection had passed into the possession of the dealer, apparently without recognition of the historic significance of the particular horn.

The illustration indicates the excellent condition of the trophy. The inscription, deeply carved, reads,—"Francis Asbury—May 1, 1790." This date represents the exact days when Asbury was preparing for the first venturesome journey into Kentucky. The dating of the horn, and its entirely unpromoted discovery, removes any serious question of the authenticity of the relic.

"The Prophet of the Long Road" has been acclaimed for his bravery and hardihood before the hazards of constant itinerating. We now know his willingness to defend himself and his occasional unarmed companions (women and children in certain parties) against sudden deadly assault. His stature grows as we see him taking definite place among the rugged pioneers, a man among the men of his day.

It is March 31st, 1792, and Asbury is again at the Tennessee-Kentucky-Virginia border. "We have confused accounts of Indians: our guard rested on the Sabbath day within four miles of the wilderness. A company had arrived from Kentucky to Crabb's (where Asbury was); this man's son and a Mr. Henderson have been killed by the Indians since I was here last." (1790) . . . . . April 3rd—"We entered the wilderness and reached Robinson's station. Two of the company were a-foot, carrying their packs; and the women there are with their children . . . . . (these) make us move slowly and heavily."

The conference was held in Kentucky, and journey made to the site of the new school, Bethel. Then, by April 27th, the return through the wilderness was organized. "An alarm was spreading of a depredation committed by the Indians, on the east and west frontiers of the settlement; in the former, report

says one man was killed; in the latter, many men with women and children—everything is in motion . . . . . We came the old way . . . . . supposing it to be safer, as it was a road less frequented, and therefore less liable to be way-laid by the savages . . . . . We passed beyond Richland Creek—here we were in danger, if anywhere. I could have slept, but was afraid. Seeing the drowsiness of the company, I walked the encampment, and watched the sentries the whole night."

Once more—April 5th. 1793—at Nolachucky in upper Tennessee: "We have formed a company of nine men, five of whom are preachers, who are well armed and mounted." The next day: "If reports be true, there is danger in journeying through the wilderness: but I do not fear—we go armed. If God suffer Satan to drive the Indians on us; if it be His will, He will teach our hands to war, and our fingers to fight and conquer." On the return in May: "We were about fourteen or fifteen in company and had twelve guns and pistols . . . . . Upon great suspicion of Indians, we pushed forward . . . . . and finally came through safely from the edge of the wilderness."

Asbury's next journey into Kentucky was not attempted until 1800, when conditions were more settled and roads greatly improved. Several more visits were made in the opening years of the new century, the young McKendree being the aging bishop's frequent companion. Soon he was himself to become bishop, receiving the abundant blessing and inspiration of his heroic father in the church, clothing himself in the habiliments of pioneer labor.

The spirit of Asbury's consecration comes actual to us in this simple physical trophy. The church is richer for its discovery. Treasured in our annals, it will tell of the leader's constant danger and of his undaunted heroism.

On August 21, 22, 23, the Church of the Brethren at their Camp Harmony near Stoystown, Penna., launched an experiment in interracial good will. For three days individuals of different faiths and races talked over the problems of world peace and how these problems could be resolved. To say the least this sincere effort on the part of the Church of the Brethren to reinterpret the Christ mission brings into clearer focus the determined efforts of great segments of American life to reveal the Christ spirit on earth. The Review not only congratulates the leaders for this pioneering effort but hastens to assure the Brethren Church that churches far and wide are aware of the strength of character men need to venture in these fields.

LIFE OF REV. THOMAS JAMES

by Himself

I was born a slave at Canajoharie, this state, in the year 1804. I was the third of four children, and we were all the property of Asa Kimball, who, when I was in the eighth year of my age, sold my mother, brother and elder sister to purchasers from Smithtown, a village not far distant from Amsterdam in the same part of the state. My mother refused to go, and ran into the garret to seek a hiding place. She was pursued, caught, and tied hand and foot and delivered to her new owner. I caught my last sight of my mother as they rode off with her. My elder brother and sister were taken away at the same time. I never saw either my mother or sister again. Long years afterwards my brother and I were reunited, and he died in this city a little more than a year ago. From him I learned that my mother died about the year 1846, in the place to which she had been taken. My brother also informed me that he and his sister were separated soon after their transfer to a Smithport master, and he never heard of her subsequent fate. Of my father I never heard anything. My youngest sister, the other member of the family, died when I was yet a youth.

While I was still in the seventeenth year of my age, Master Kimball was killed in a runaway accident; and at the administrator's sale I was sold with the rest of the property, my new master being Cromwell Bartlett, of the same neighborhood. As I remember my first master was a well-to-do but rough farmer, a skeptic in religious matters, but of better heart than address; for he treated me well. He owned several farms, and my work was that of a farm hand. My new master had owned me but a few months when he sold me, or rather traded me, to George H. Hess, a wealthy farmer of the vicinity of Fort Plain. I was bartered in exchange for a yoke of steers, a colt, and some additional property, the nature and amount of which I have now forgotten. I remained with Master Hess from March until June of the same year, when I ran away. My master had worked me hard, and at last undertook to whip me. This led me to seek escape from slavery. I arose in the night, and taking the newly staked line of the Erie canal for my route, traveled along it westward until, about a week later, I reached the village of Lockport. No one had stopped me in my flight. Men were at work digging the canal at many points, but they never troubled themselves even to question me. I slept in barns at night and begged food at farmers' houses along my route. At Lockport a colored man showed me the way to the Canadian border. I crossed the Niagara at Youngstown on the ferry-boat, and was free!

Once on free soil, I began to look about for work, and found it at a point called Deep Cut on the Welland Canal, which they were then digging. I found the laborers a rough lot, and soon had a mind to leave them. After three months had passed, I supposed it safe to return to the American side, and

acting on the idea, I recrossed the river. A farmer named Rich, residing near Youngstown, engaged me as a wood chopper. In the spring I made my way to Rochesterville and found a home with Lawyer Talbert. The chores about his place were left to me, and I performed the same service for Orlando Hastings. I was then about nineteen years of age. As a slave I had never been inside of a school or a church, and I knew nothing of letters or religion. The wish to learn awoke in me almost from the moment I set foot in the place, and I soon obtained an excellent chance to carry the wish into effect. After the opening of the Erie canal, I obtained work in the warehouse of the Hudson and Erie line, and found a home with its manager, Mr. Pliny Allen Wheeler. I was taught to read by Mr. Freeman, who had opened a Sunday-School of his own for colored youths, on Main Street West, or Buffalo Street, as it was then called. But my self-education advanced fastest in the warehouse during the long winter and spring months, when the canal was closed and my only work consisted of chores about the place and at my employer's residence.

The clerks helped me whenever I needed help in my studies. Soon I had learning enough to be placed in charge of the freight business of the warehouse, with full direction over the loading of boats. I became a member of the African Methodist Episcopal Society in 1823, when the church was on Ely Street, and my studies soon took the direction of preparation for the ministry. In 1828 I taught a school for colored children on Favor Street, and I began holding meetings at the same time. In the following year I first formally commenced preaching, and in 1830 I bought as a site for religious edifice the lot now occupied by Zion's Church. In the meantime the Ely Street Society had ceased to exist, its death having been hastened by internal quarrels and by dishonesty among its trustees. On the lot already mentioned I built a small church edifice, which was afterwards displaced by a larger one, the latter finally giving way to the present structure on the same site. I was ordained as a minister in May 1833 by Bishop Rush. I had been called Tom as a slave, and they called me Jim at the warehouse. I put both together when I reached manhood, and was ordained as Rev. Thomas James.

Two years before the last mentioned event in my life, Judge Sampson, vice president of the local branch of the African Colonization Society of that day, turned over to me a batch of anti-slavery literature sent by Arthur Tappan. It was these documents that turned my thoughts into a channel which they never quitted until the colored man became the equal of the white in the eye of the law, if not in the sight of his neighbor of another race. In the early summer of 1833 we held the first of a series of anti-slavery meetings in the courthouse. The leading promoters of that meeting were William Bloss, Dr. Reid—whose widow, now in the 86th year of her age, still lives in Rochester, and Dr. W. Smith. There was a great crowd in attendance on the first night, but its leading motive was curiosity, and it listened without interfering with the proceedings. The second night we were plied with questions, and on the third they drowned with their noise and the voices of the speakers and

finally turned out the lights. Not to be balked of their purpose, Mr. Bloss, who was not a man to be cowed by opposition, engaged the session room of the Third Presbyterian Church; but even there we found we were forced to lock the doors before we could hold our abolition meeting in peace. There we organized our anti-slavery society, and when the journals of the day refused to publish our constitution and by-laws, we bought a press for a paper of our own and appointed the three leaders already named to conduct it. It was printed fortnightly and was called THE RIGHTS OF MAN. I was sent out to make a tour of the country in its interest, obtaining subscriptions for the paper and lecturing against slavery. At LeRoy I was mobbed, my meeting broken up, and I was saved from worse treatment only by the active efforts of Mr. Henry Brewster, who secreted me in his own house. At the village I next visited, Warsaw, I was aided by Seth M. Gates and others, and I was also well received at Perry. At Pike, however, I was arrested and subjected to mock trial, with the object of scaring me into flight from the place. At Palmyra I found no hall or church in which I could speak. Indeed the place was then a mere hamlet and could boast of but half a dozen dwellings. My tour embraced nearly every village in this and adjoining counties and the treatment given me varied with the kind of people I happened to find in the budding settlement of the time. In the same fall I attended the first Anti-Slavery State Convention at Utica.

In 1835 I left Rochester to form a colored church at Syracuse. Of course I joined anti-slavery work to the labor which fell upon me as pastor. In the city last named opponents of the movement laid a trap for me, by proposing a public discussion of the leading questions at issue. I was a little afraid of my ability to cope with them alone, and therefore, quietly wrote to Garrett Smith, Beriah Green and Alvin Stewart for help. When the public discussion took place, and these practiced speakers met and answered the arguments of our opponents, the representatives of the latter—the leading editor and the foremost lawyer of the place—left the church in disgust, pleading that they had a good case, but did not expect to face men so well able to handle any question as the friends of mine I had invited. After their retreat from the hall, the two champions of slavery stirred up the salt boilers to mob us, but we adjourned before night, and when the crowd arrived at the edifice they found only a prayer meeting of the church people in progress, and slunk away ashamed. I was stationed nearly three years at Syracuse, and then transferred to Ithaca, where a little colored religious society already existed. I bought a site for a church edifice for them, and saw it built during the two years of my stay in the village. Hence I was sent to Sag Harbor, Long Island, and finally to New Bedford, Massachusetts.

It was at New Bedford that I first saw Fred Douglass. He was then, so to speak, right out of slavery, but had already begun to talk in public, though not before white people. He had been given authority to act as an exhorter by the church before my coming, and I some time afterwards licensed him to

preach. He was then a member of my church. On one occasion, after I had addressed a white audience on the slavery question, I called on Fred Douglass, whom I saw among the auditors, to relate his story. He did so, and in a year from that time he was in the lecture field with Parker Pillsbury and other leading abolitionist orators. Not long afterwards a letter was received from him by his fellow church members, in which he said that he had cut loose from the church; he had found that the American Church was the bulwark of American slavery. We did not take the letter to mean that Mr. Douglass had repudiated the Christian religion at the the same time he bade good-by to the churches.

It was soon after this that great excitement arose in New Bedford over the action of Rev. Mr. Jackson, a Baptist minister, who had just returned from a Baltimore clerical convention, which sent a petition to the Maryland Legislature in favor of the passage of a law compelling free Negroes to leave the state, under the plea that the free colored men mingling with the slaves incited the latter to insurrection. Rev. Mr. Jackson was a vice president of that convention and a party to its action. Printed accounts of the proceedings were sent to me, and at a meeting called to express dissent from the course taken by the minister named and his brethren, I introduced a resolution, of which the following is a copy:

"Resolved, that the great body of the American clergy, with all their pretensions to sanctity, stand convicted by their deadly hostility to the Anti-Slavery movement, and their support of the slave system, as a brotherhood of thieves, and should be branded as such by all honest Christians."

The tone and tenor of this resolution now carry an air of extravagant injustice, but there was at that time only too much truth in the charge it contains. The resolution was tabled, but it was at the same time decided to publish it, and to invite the ministers of New Bedford and vicinity to a conference. They appeared at the next meeting, and with one voice denounced the obnoxious resolution and its author. The result was that a strong prejudice was excited against me, a prejudice that was increased by an event which took place soon afterwards—the whole due to the fact that the respectable and wealthy classes, as well as the lower orders, at that time regarded abolitionists with equal aversion and contempt. The conscience of the North had not yet been fairly awakened to the monstrous wrong of human bondage.

On my journey homeward from a visit to New York City, I met Mr. Henry Ludlam, and his wife, two children and a slave girl from Richmond, Va. All bound for New Bedford to spend the summer with Captain Dunbar, father-in-law of the head of this party of visitors. I said that I met them, but the meeting consisted only in this, that they and I were on board the same train, but not in the same car. I was in the "Jim Crow" car, as colored persons were not permitted to enter the others with white people, and the slave girl was sent to the same car by the same rule. I talked with her, and, as I was duty bound to do so, asked her to come to my church during the stay of

the family in New Bedford. After some weeks had passed and she did not come, I took with me a colored man and another friend to call on her and learn, if we could, why she did not attend the services. Her master or owner met us at the door, and gave us the answer, "Lucy is my slave, and slaves don't receive calls." In short, he refused to let us enter the house, whereas we took advice from friends, and applied to Judge Crapo for a writ of habeas corpus. The judge sent us about our business with the advice not to annoy Mr. Ludlam, who was entitled to hospitable treatment as a visitor and guest. Instead of taking this advice, we journeyed to Boston, and were given by Judge Wilds the writ his judicial brother in New Bedford had denied us. We had Sheriff Pratt and the writ with us when we made our next call on the slave girl's master. The latter at first refused to give even the sheriff leave to see the girl, and finally proposed to give bail for her appearance before the judge. The sheriff turned to me inquiringly when this proposal was made, and I answered: "Mr. Sheriff, you were directed to take the person of the girl Lucy, and I call on you to do your duty." Thus we got possession of the girl, but not before her owner had obtained leave for a few minutes' private conversation with her, In this talk, as we afterwards learned, he frightened Lucy by telling her that our purpose was an evil one, and obtained her promise to display a handkerchief from the room in which she would be confined as a signal for the rescue he promised her. We took the girl to a chamber on the upper floor of the residence of the Rev. Joel Knight, and that evening we prepared to lie down before the door. Lucy displayed the handkerchief as she had promised, and when we questioned her about it, answered, "Master told me to do it; he is coming to take me home." At this we quietly called together twenty men from the colored district of the place, and they took seats in the church close at hand, ready for any emergency. At one o'clock in the morning Ludlam appeared on the scene, with a backing of a dozen men, carrying a ladder, to effect the rescue. The sheriff hailed them, but they gave no answer, whereat our party of colored men sallied forth, and the rescuers fled in all directions. The entire town was now agog over the affair. So many took sides against us, and such threats were made, that the sheriff was forced to call to his aid the local police, and thus escorted, the girl was placed aboard the cars for Boston. The other party, to the number of 150 men, chartered a train by another route, with the design of overpowering the sheriff's posse in the streets of Boston; but so large a force of officers was called out by the sheriff that the slaveholder's friends gave up the idea of carrying out their design. Lucy was brought before Judge Wilds, who postponed the hearing until the following Saturday, and meantime invited us privately to bring the girl to his home in the course of the day, as he wanted to talk with her. This we did, and the judge told Lucy what her rights were; that by the laws of Massachusetts if she wanted her freedom she should have it. If, however, she chose to return to her master she could do so. "But," added the judge, "after what happened, he will probably sell you on your return with the family to a slave state." She asked for her freedom, and received it the next day, when the case came

up in open court. The Sunday following word was received at the colored church where we were holding services that our enemies were trying to kidnap the girl. That broke up the meeting; the colored people rallied, and the attempt failed. Lucy's master was forced to return to his slave home without his human chattel. The girl afterwards married, had children, and I believe, lived happily among the people of her own color at the North.

One of the earliest cases in which I became interested as a laborer in the anti-slavery cause was that of the Emstead captives. The slaver Emstead was a Spanish vessel which left the African coast in 1836 with a cargo of captive blacks. When four days out the captives rose, and coming on deck, threw overboard all but two of the officers and crew. The two they saved to navigate the vessel; but instead of taking the blacks, the two sailors attempted to make the American main, and the vessel finally drifted ashore near Point Judith, on Long Island Sound. The Spanish Minister demanded the surrender of the blacks to his trial. Arthur Tappan and Richard Johnson interested themselves in the captives, and succeeded in postponing their trial for two and a half years. Two young men were meanwhile engaged to instruct the captives, and when their trial at last came, they were able to give evidence which set them free. They testified that they had been enticed on board of the slaver in small parties for the ostensible purpose of trade, and had then been thrown into the hold and chained. There were nearly one hundred of the captives, and on their resease we tried hard but vainly to persuade them to stay in this country. I escorted them on shipboard when they were about to sail from New York for their native land.

After a stay of two years in New Bedford I took charge of a colored church in Boston, and left that to give nearly all my time to lectures and addresses on the anti-slavery issue. It was during this period that I took an active interest in the case of Anthony Burns, a runaway slave, who reached Boston as a stowaway in 1852. His former master learned that Burns had found a home in Boston, and made two futile attempts, with the aid of government officials to recapture him. They made a third trial of it with such precautions as they thought would surely command success. A posse of twenty-five United States Deputy Marshals was collected in Richmond, Washington, Philadelphia and New York, and secretly sent to Boston. They lined the street in the vicinity of the shop in which Burns was employed. Several of them followed him when he emerged from the door, and at the corner of Hanover and Cambridge Streets they surrounded, captured, and ironed him, telling the crowd which was fast collecting that he was accused of breaking into a jewelry store. The marshals succeeded in getting their prisoner into the court house before the true state of the case became known to the crowd. A call was at once issued for a meeting of our Anti-Slavery Vigilance Committee, and word was sent to Theodore Parker, Wendell Phillips, and other noted leaders, to attend and give advice as to the wisest course to take under the circumstances. It was at first proposed to buy or ransom Burns, and rep-

resentatives of the committee, and accordingly offered $1,300 for him. But the marshals would not take it. They said they would let Boston people see that the law—the fugitive slave law—could be executed in spite of their opposition. Two companies of marines from the navy were called out to support the swarms from points as far as Lowell, and it was determined at all hazards to prevent the return of the fugitive to slavery. A beam sixty feet long was procured, and at nine o'clock that night was used as a batter-ram against the court house doors. An incident which happened just before this attempt to force an entrance into the court house added fuel to the fierce fire of excitement. One of the court attendants who found himself outside the building tried to re-enter it, and received a deadly slash from a sword in the hands of a guard, who mistook the character of the man. The victim of the ghastly mistake ran but a few rods before he fell, bleeding and lifeless. The doors gave way at the first thrust of the beams, and we entered to find ourselves in the midst of two armed companies already mentioned. We gave the soldiers warning that they would get but one fire before all would be over with them, and at this threat they gave up trying actively to interfere with us. But although it had proved easy to break into the court house, it was not so easy to get at the prisoner. The marshals had him with them in an under-ground cell. The passage to it was narrow, the doors were strong, and we could for the moment do nothing. We finally hit upon a plan to bring the marshals to reason by threatening to starve them out. When they found that not even a glass of water could be sent in to them, they began to talk of terms, offering to take the $1,300 we had in the first instance proposed to give them. We declined the proposition, but now offered them $300 for their trouble. This they consented to take, with the proviso that they should be allowed to convey the prisoner unmolested to Richmond, Va., and then return him quietly to Boston, in order that they might be able to say that they had succeeded in taking their man out of the state. We made them give a bond of $10,000 that they would abide by the agreement, and use Burns well while they had him in their hands. It was all done, as people say, according to contract.

Benjamin F. Butler said to me at the time—he was then the Democratic collector of the port—"James," these were his characteristic words, "I had rather see the court house, niggers and all blown up to the seventh heaven than see a slave taken out of the city of Boston." When Burns was taken to the wharf guarded by a large force of marshals and from fifteen to twenty companies of militia, every store along the streets traversed was hung with crape. At one point a black coffin suspended from a wire level with the third story windows was drawn back and forth. Boston was in mourning over the disgrace of even in appearance surrendering as a slave a human being who had once set foot on its soil.

Another case in which I was equally interested was that of the fugitive slaves, William and Ellen Craft. The latter, who had hardly a tinge of

African blood in her veins, and who could not in color be distinguished from a white person, was housekeeper for a rich southern planter, and the former, who was quite black, was her husband. In August, 1851, the master and his family departed for a watering place, leaving Ellen in charge of the mansion during their absence, and putting money enough in her hands for the temporary needs of the household. Soon after the departure of the family, Ellen put on men's clothing and with her husband set out on foot at night for the North and freedom!

In the morning they stopped at a public house, Ellen representing herself as a planter's son with a servant—her husband—to attend her. She carried her arm in a sling and told the clerk she could not use it when he asked her to register their names. In this manner they made their way north, and finally to Boston. Their master at last obtained trace of them, and one day arrived at Boston to recover his human property. He called upon the judge of the proper court for the necessary order, but the judge, pleading pressure of business, directed the applicant to call again later in the day. In the interval the judge notified the abolitionists, and they held a meeting the same evening to decide what to do in the case. They came to the conclusion that as the writ or process issued in conformity with the fugitive law was civil, and not criminal, there would be no means of serving it upon the fugitives if the latter kept wthin the domicile and locked the doors. The Crafts acted upon this advice and were secretly supplied with food by their abolitionist friends during their confinement within doors. The master was thus prevented from recovering possession of them, but he remained in the city and lingered about the neighborhood in which the fugitives were self-confined until the Boston boys annoyed and pestered him to such a degree that he was forced to ask police protection. He obtained it only on promise to leave the city, but broke his word and was again persecuted by the boys so persistently that he was forced to leave Boston. The fugitives were not again molested, for they quietly removed to Montreal as soon as their prosecutor was fairly out of the way.

Still another case in which I was concerned was that of a runaway slave girl who was seized in Boston and taken to the court house, where a hearing was obtained for her by the opponents of the fugitive slave law. Our counsel had little hope of gaining anything but time by the proceeding, and arranged a signal by which we who were gathered outside the court room—for the proceedings took place with closed doors—might understand that the case had gone against us. When the decision was given the lawyer started for the door in feigned disgust, and it was partially opened for his exit he gave the signal by raising his hand. Instantly a huge colored man named Clark thrust an iron bar between the door and its frame, so that it could not be closed, and we rushed in, to the terror of the court attendants. We took the girl from their hands, and placing her in a closed carriage, drove her to Roxbury. Three other carriages were driven from the court house in other directions at the

same moment, in order to baffle any attempt at pursuit. The crowd of colored people collected in front of the court house on the occasion included a large number of women, each of them armed with a quarter of a pound of Cayenne pepper to throw in the eyes of the officers should they come to blows with their friends. The girl was kept in her hiding place a fortnight, and then as the excitement had abated, safely sent to Canada.

In relating the rescue of the slave girl Lucy, I mentioned the fact that we colored people were in those days obliged to ride in a second class or "Jim Crow" car, even in New England. The same separation was enforced on steamboats and stage coaches, colored people being compelled to ride on the outside of the latter. It was hard to make headway against the rules of the railroad and steamship companies, because they would only sell us half-fare tickets, and on these we could not demand seats with white people. I finally procured two first class or full fare tickets by having a white man buy them for me. A colored friend and myself took seats in the corner of the regular passenger coach. The brakeman didn't see us until just before the time to start. Then one of them, approaching us, said, "You have made a mistake." "No," was the answer, and we held up the tickets. But the man persisted, "You can't ride here: you know that." My answer was: "You advertise a fare of nine shillings from New Bedford to Boston, and I have this ticket as a receipt that I have paid the money." He reiterated: "You can't ride here and I want you to go out." "No," was my answer, "I have bought and paid for this ticket and have the same right here as other people." The ticket agent was called in, and tried to persuade us to leave the car. "Our rules," he said, "Forbid your occupation of seats in this car. We want to have no trouble, and you had better go out peaceably." I obtained a warrant from Judge Crapo, and had them arrested at once. The hearing took place the same day, and on the following morning the judge handed down a long written opinion. He ruled that custom was law and by custom colored people were not allowed to ride in cars in the company of white people. Furthermore railway corporations had the right to make their own regulations on such a subject, and consequently we had no cause of action. I paid the costs and gave notice of appeal to the Supreme Court. When the case was heard at Boston the court decided that the word "color", as applied to persons, was unknown to the laws of the commonwealth of Massachusetts, and that the youngest colored child had the same rights as the richest white citizen. No company chartered as a common carrier had the right to enact regulations above the laws of the state. The decision of Judge Crapo was reversed, and I was given $300 damages besides. That broke up the practice of consigning colored railway passengers to "Jim Crow" cars.

I had somewhat similar experience on the steamer plying between New Bedford and Nantucket. They would sell only blue or second-class tickets to colored persons who were thus prevented from entering the cabin with white people. When I asked for a full fare ticket it was refused me, but they

offered to sell me a blue one. This I would not take, and went on board without a ticket. I visited the cabin and other parts of the boat forbidden to colored passengers, and no trouble occurred until the ticket gatherer made his rounds. I told the man that I had no ticket but would pay the regular fare, not half fare. The captain began by taking the hat from my head and locking it up in his office. Next, he told me that I could pay half fare or be put off the boat at her next landing place. He was in such haste to carry out his threat, that he retarded the steamer's headway in sight of a port at which she was not to stop, had a boat lowered over the side and ordered me to enter it. I refused and he swore. "You have enough men to put me ashore if you choose," said I, "But I want the right of redress." At this he ordered the boat raised, and the steamer proceeded to her destination with me still on board. When we came within sight of Nantucket he sent a servant to me with my hat, but I refused to take it. I went ashore with a handkerchief tied about my head. It was well advertised before evening that I would at my lecture—I was already booked to speak there that night—tell the story of my treatment on the boat. When the bells were calling people to the lecture—I was called by the captain's clerk, saying that he wanted to see me; but I sent back word that I would say all I had to say to him at the lecture. After the lecture three ladies presented me a new hat. In accepting it I remarked that Captain Nottfinney was welcome to wear my old one, which had been left in his hands. I went back on the same boat without a ticket, for they still refused to sell me a full fare one; but no one asked for my ticket, and no one said a word to me, although I went where I pleased on the boat.

While stationed at Boston I made the acquaintance of Rev. Mr. Phileo and his wife, the latter being that Prudence Crandall who was sent to a Connecticut jail for teaching a school for colored children at Canterbury Green. As I remember, a special session of the legislature was called by the governor for the express purpose of passing a law to cover such a case, and under the law thus enacted she was sent to jail. She was engaged at the time to the young preacher. He married her in jail and when she was his wife, claimed and obtained her release, and she and her husband left the place, never to return to it.

I returned to Rochester in 1856, and took charge of the colored church in that city. In 1862 I received an appointment from the American Missionary Society to labor among the colored people of Tennessee and Louisiana, but I never reached either of these states. I left Rochester with my daughter and reported at St. Louis where I received orders to proceed to Louisville, Ky. On the train between St. Louis and Louisville, a party of forty Missouri ruffians entered the car at an intermediate station, and threatened to throw me and my daughter off the train. They robbed me of my watch. The conductor undertook to protect us, but, finding it out of his power, brought a number of government officers and passengers from the next car to our assistance. At Louisville the government took me out of the hands of the Missionary Society to

take charge of freed and refugee blacks, to visit the prisons of that commonwealth, and to set free all colored persons found confined without charge of crime. I served first under the orders of General Burbage, and then under those of his successor, General Palmer. The homeless colored people for whom I was to care were gathered in a camp covering ten acres of ground on the outskirts of the city. They were housed in light buildings, and supplied with rations from the commissary stores. Nearly all the persons in the camp were women and children, for the colored men were sworn into the United States service as soldiers as fast as they came in. My first duty, after arranging the affairs of the camp was to visit the slave pens, of which there were five in the city. When I entered the largest one and was about to make a thorough inspection of it, Garrison stopped me with the insolent remark, "I guess no nigger will go over me in this pen." I showed him my orders, whereupon he asked time to consult the mayor. He started for the entrance, but was stopped by the guard I had stationed there. I told him he would not leave the pen until I had gone through every part of it. "So," said I, "throw open your doors, or I will put you under arrest." I found hidden away in that pen 260 colored persons, part of them in irons. I took them all to my camp, and they were free.

I next called at Otterman's pen on Second Street, from which I also took a large number of slaves. A third large pen was named Clark's and there were two smaller ones besides. I liberated the slaves in all of them. One morning it was reported to me that a slave trader had nine colored men locked in a room in the National Hotel. A waiter from the hotel brought the information at daybreak. I took a squad of soldiers with me to the place, and demanded the surrender of the blacks. The clerk said there were none in the house. Their owners had gone off with the boys at daybreak. I answered that I could take no man's word in such a case, but must see for myself. When I was about to begin the search a colored man secretly gave me the number of the room the men were in. The room was locked, and the porter refused to give up the keys. A threat to place him under arrest brought him to reason, and I found the colored men inside, as I had anticipated. One of them, an old man, who sat with his face between his hands, said as I entered: "So'thin' tole me last night that so'thin' was agoin' to happen to me." That very day I mustered the nine men into the service of the government, and that made them free men.

So much anger was excited by these proceedings, that the major and the common council of Louisville visited General Burbage at his headquarters, and warned him that if I was not sent away within forty-eight hours, my life would pay the forfeit. The General sternly answered them: "If James is killed, I will hold responsible for the act every man who fills an office under your city government. I will hang them all higher than Haman was hung, and I have 15,000 troops behind me to carry out the order. Your only salvation lies in protecting this colored man's life." During my first year and a

half at Louisville, a guard was stationed at the door of my room every night, as a necessary precaution in view of the threats of violence of which I was the object. One night I received a suggestive hint of the treatment the rebel sympathizers had in store for me should I chance to fall into their hands. A party of them approached the house where I was lodged protected by guard. The soldiers, who were new recruits, ran off in a fright. I found escape by the street cut off, and as I ran for the rear alley I discovered that avenue also guarded by a squad of my enemies. As a last resort I jumped a side fence, and stole along until out of sight and hearing of the enemy. Making my way to the house of a colored man named White I exchanged my uniform for an old suit of his, and then, sallying forth, mingled with the rebel party, to learn, if possible, the nature of their intentions. Not finding me, and not having noticed my escape, they concluded that they must have been misinformed as to my lodging place for that night. Leaving the locality they proceeded to the house of another friend of mine, named Bridle, whose home was on Tenth Street. After vainly searching every room in Bridle's home, they dispersed with the threat that if they got me I should hang to the nearest lamp post.

I established a Sunday and a day school in my camp and held religious services twice a week as well as on Sundays. I was ordered by General Palmer to marry every colored woman that came into camp to a soldier unless she objected to such a proceeding. The ceremony was a mere form to secure freedom of the female colored refugee: for Congress had passed a law giving freedom to the wives and children of all colored soldiers and sailors in the service of the government. The emancipation proclamation, applying as it did only to states in rebellion, failed to meet the case of slaves in Kentucky, and we were obliged to resort to this ruse to escape the necessity of giving up to their masters many of the runaway slave women and children who flocked to our camp.

I had a contest of this kind with a slave trader known as Bill Hurd. He demanded the surrender of a colored woman in my camp who claimed her freedom on the plea that her husband had enlisted in the federal army. She wished to go to Cincinnati, and General Palmer, giving me a railway pass for her, cautioned me to see her on board the cars for the North before I left her. At the levee I saw Hurd and a policeman, and suspecting that they intended a rescue, I left the girl with the guard at the river and returned to the General for a detail of one or more men. During my absence Hurd claimed the woman from the guard and the latter brought all the parties to the provost marshal's headquarters, although I had directed him to report to General Palmer with the woman in case of trouble; for I feared that the provost marshal's sympathies were on the slave owner's side. I met Hurd, the policeman and the woman at the corner of Sixth and Green streets and halted them. Hurd said the marshal had decided that she was his property. I answered—what I had just learned—that the provost marshal was not at his headquarters and that his subordinate had no authority to decide such a case. I said further that I

had orders to take the party before General Palmer and proposed to do it. They saw it was not prudent to resist, as I had a guard to enforce the order. When the parties were heard before the general, Hurd said the girl had obtained her freedom and a pass by false pretenses. She was his property; he had paid $500 for her; she was single when he bought her and she had not married since. Therefore she could claim no rights under the law giving freedom to the wives of colored soldiers. The general answered that the charge of false pretenses was a criminal one and the woman would be held for trial for it.

Among the slaves I rescued and brought to the refugee camp was a girl named Laura, who had been locked up by her mistress in a cellar and left to remain there two days and as many nights without food or drink. Two refugee slave women were seen by their master making toward my camp, and calling upon a policeman he had them seized and taken to the house of his brother-in-law on Washington Street. When the facts were reported to me, I took a squad of guards to the house and rescued them. As I came out of the house with the slave women, their master asked me: "What are you going to do with them?" I answered that they would probably take care of themselves. He protested that he had always used the runaway women well, and appealing to one of them, asked: "Have I not, Angelema?" I directed the woman to answer the question, saying that she had as good a right to speak as he had, that I would protect her in that right. She then said: "He tied my dress over my head Sunday and whipped me for refusing to carry victuals to the bushwackers and guerillas in the woods." I brought the women to camp, and soon afterwards sent them north to find homes. I sent one girl rescued by me under somewhat similar circumstances as far as this city to find a home with Colonel Klinck's family.

Up to that time in my career I had never received serious injury at any man's hands. I was several times reviled and hustled by mobs on my first tour of the district about the city of Rochester, and once when I was lecturing in New Hampshire a reckless half-drunken fellow in the lobby fired a pistol at me, the ball shattering the plaster a few feet from my head. But as I said, I had never received serious injury. Now, however, I received a blow, the effects of which I shall carry to my grave. General Palmer sent me to the shop of a blacksmith who was suspected of bushwacking, with an order requiring the latter to report at headquarters. The rebel who was a powerful man, raised a short iron bar as I entered and aimed a savage blow at my head. By an instinctive movement I saved my life, but the blow fell on my neck and shoulders, and I was for a long time afterwards disabled by the injury. My right hand remains partially paralyzed and almost wholly useless to this day.

Many a sad scene I witnessed at my camp of colored refugees in Louisville. There was a mother bereaved of her children, who had been sold and sent farther South lest they should escape in the general rush for the federal

lines and freedom; children orphaned in fact if not in name, for separation from parents among the colored people in those days left no hope of reunion this side of the grave. Wives forever parted from their husbands, and husbands parted from their wives who might never hope to catch again the brightening eye and the welcoming smile of the helpmates whose hearts God and nature had joined to theirs. Such recollections come fresh to me when with trembling voice I sing the old familiar song of anti-slavery days:

Oh deep was the anguish of the slave mother's heart
When called from her darling forever to part;
So grieved that lone mother, that broken-hearted mother
In sorrow and woe.

The child was borne off to a far-distant clime;
While the mother was left in anguish to pine;
But reason departed, and she sank broken hearted
In sorrow and woe.

I remained at Louisville a little over three years, staying for some months after the close of the war in charge of the colored camp, the hospital, dispensary and government stores. In 1865 the colored people of Kentucky were called upon for the first time to celebrate the 4th of July. I spoke to General Palmer about it, and he, approving the idea, issued a proclamation for the purpose. There was but a single voice against it, and that, strange as it may seem was the voice of a colored Baptist preacher named Adams. But the slave holders had always pursued the policy of buying over to their interest a few unworthy colored ministers, who to serve their own ends, were ready to do the bidding of their masters. I had three regiments of colored troops ordered out to protect the colored people in their celebration. General Palmer and Brisbame and Colonel Klinck addressed us, and Palmer, for our amusement, read a number of abusive anonymous letters he had received, because of his courage in this and other matters where the interests of the colored people were concerned. I cannot close this fragmentary history of my camp without mentioning the gloom which hung over it during the early part of that very year. Sickness broke out among the refugee women and children, and many perished by it. I sent out seven corpses in one day, and the scenes I witnessed during that visitation of disease will never fade from my recollection.

In June, 1868, I was elected general superintendent and missionary agent by the General Conference of the A. M. E. Connection. While at Washington, during the same year, I took an active part in the peaceful political revolution which placed the local government of the District of Columbia in loyal hands. In 1878 I was appointed by Bishop Wayman a missionary preacher for the colored churches of Ohio. While engaged in this missionary work I was driven out of Darke county by a terrorizing band of ruffians, who called

themselves regulators, and many of whom were from the Kentucky side of the river. A number of leading white citizens were treated in like manner by the same band. In 1880, when the exodus from the South began, I labored under the direction of the Topeka Relief Association in behalf of the homeless throngs of colored people who flocked into organized southern Kansas, an agricultural and industrial institute, of which I became general agent. The institute of which Elizabeth L. Comstock was an active advocate, is still in existence, and has done a noble work in the education of people of color. My last charge was the pastorate of the A. M. E. Church at Lockport. Between three and four years ago both my eyes became affected by cataracts, and I now grope my way in almost complete blindness.

My home is again in the city of Rochester, where I began my life work. In 1829 I married in this city a free colored girl, and by her had four children, two of whom are married and live in the West. My first wife died in 1841. Sixteen years ago I married again. My wife was a slave, freed by Sherman at the capture of Atlanta and sent north with other refugees. I first met her in the State of Pennsylvania. She is the companion of my old age. Two children—my daughter, who is in the fifteenth year of her age, and my son, who is verging his twelfth year are the comfort and joy of our household. With them I sing the old Liberty Minstrel Songs, which carry me back to the days when the conscience of the North was first played upon and awakened to the iniquities of slavery. Blessed be God that I have lived to see the liberation and the enfranchisement of the people of my color and blood!

You ask me what change for the better has taken place in the condition of the colored people of this locality in my day. I answer that the Anti-Slavery agitation developed an active and generous sympathy for the free colored man of the North, as well as for his brother in bondage. We felt the good effect of that sympathy and the aid and encouragement which accompanied it. But now, that the end of the Anti-Slavery agitation has been fully accomplished, our white friends are inclined to leave us to our own resources, overlooking the fact that social prejudices still close the trades against our youth, and that we are again as isolate as in the days before the wrongs of our race touched the heart of the American people. After breathing for so considerable a period an atmosphere surcharged with sympathy for our race, we feel the more keenly the current of neglect which seems to have chilled against us even the enlightened and religious classes of the communities among which we live, but of which we cannot call ourselves a part.

CHURCH SCHOOL TEACHING, A GREAT ADVENTURE

by Loren Walters

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The finding and training of leaders is a continuous task facing all organizations, institutions, commercial and industrial firms. The success of their programs, sales, and production is determined largely by how well they solve the problem of finding and developing leadership. Whether it be a church school with an enrollment of 100 pupils, or a corporation with thousands of employees, it is necessary to challenge and motivate the volunteer or paid workers regularly if the best results are to be obtained.

How can the church insure adequate leadership for its progress of Christian education? One basic principle is that a challenge must be directed to prospective and in-service teachers regularly. This initial challenge must be backed up time and time again by satisfactions which will induce the teacher and leader to develop greater abilities for service. Leadership education then becomes a process of developing persons for positions of responsibility in the church by helping them enrich their personal lives, and discover and develop the skills they will need in guiding others in Christian living.

When plans were made for the production of the ten units of the Leadership Education Audio-Visual Kit it was judged most necessary to have one unit to help to do the job described in the paragraph above. Accordingly the fifteen-minute sound filmstrip unit, "The Great Adventure" was developed with the following purposes:

1. To help youth—

   desire to be part of the church fellowship through service, be willing to make personal investment of time and effort in Christian service;

   sense their ability to become successful teachers in the church school;

   commit themselves to their Father's business.

2. To help adults—

   find inspiration to continue their service—especially those who are facing the question of whether they should continue to teach;

   appreciate teaching as a fellowship through which to help pupils meet and solve their problems in Christian living.

Let us consider some ways in which a church may use the sound filmstrip,

"The Great Adventure," to challenge and motivate its present and future teaching staff.

Many churches have found it most worthwhile to hold a Church School Workers Retreat in the late summer or early fall prior to Rally Day and the beginning of the church school year, the first Sunday in October. These retreats may range from a one-session program to a longer conference running over an entire week-end. For the purpose of this article let us plan together a retreat of two sessions for an afternoon and evening of Saturday or Sunday. In the program, two of the LEAV Kit units will be employed to help the retreat achieve its purpose of challenging and motivating the church school staff to more loyal and effective service during the coming church school year. The schedule for the retreat may be as follows:

3:00 P. M.	Worship
3:15	Greetings and Announcements
3:30	"The Great Adventure"—sound filmstrip
4:30	Leaders Needed by Our Church—Minister or representative of the Church Board of Christian Education
5:00	Recreation and Relaxation
5:45	Supper
7:00	"How Persons Learn"—sound filmstrip
8:15	Closing Worship
	"I Heard Him Call, 'Come Follow Me'."

To insure the maximum effectiveness of the church school workers' retreat it will, of course, require advance publicity and planning. The church school staff and people interested in Christian education should be notified several months before the date. Leaders who are given responsibilities for the worship, the presentation and utilization of the sound filmstrips, recreation and other items on the agenda should have adequate time to make thorough preparation. It is also recommended that the retreat be held at a location somewhat removed from the church, such as a mountain hotel, a summer residence, camp or conference site, or a church in the nearby countryside. Another element of planning which should not be overlooked is the necessary equipment to project the filmstrips and play the recordings. It may also be well to check on the electrical current and available outlets in the room where the group will meet.

The person selected to present, utilize, and lead the discussion for "The Great Adventure" should be familiar with the use of audio-visuals and this particular unit. If not, he should plan to preview the unit at least twice to become well acquainted with its content. He must realize that although the sound filmstrip may be projected in about fifteen minutes, its proper and effec-

tive utilization requires fully an hour. For excellent suggestions for this utilization the leader should study the separate Guide for Using which is provided for "The Great Adventure." Other units of the LEAV Kit have similar Guides. The reading of the ten pages of this Guide will take only a few minutes and will pay big dividends if the suggestions are followed. The following suggestions are taken from the Guide with slight modification to adapt it to the time allotment of one hour in the retreat schedule.

Timetable for the utilization of "The Great Adventure"—

Introduction and raising of questions	2 minutes
Present filmstrip and recording	13 minutes
Discussion	45 minutes

The leader may use the introduction given on page 6 of the Guide or may adapt it to his own liking or convenience. Prior to the meeting he should list on a blackboard or a chart page these questions:

What excuses did Bill Foster give when he was asked to teach his first Sunday school class?

What helps were available for Bill?

What assets did Bill Foster have?

What difficulties did Bill encounter when he began to teach?

What satisfaction did he find in the work?

Following the introduction the leader may refer to the questions on the blackboard or chart and state that the filmstrip will furnish answers to them. The group should look for answers to these questions as the film is presented and be ready to discuss them afterwards.

Immediately after the presentation of "The Great Adventure" the leader may again refer to the questions and ask for replies to number one. The leader will find a helpful summary of possible replies to these questions on pages 7 and 8 of the Guide for the filmstrip. If time permits, the replies of the audience should be listed on the blackboard. It is especially important to list the responses to the question, "What satisfaction did he find in the work?" To re-emphasize these satisfactions, project again frames 48-61 of the filmstrip and read the script from pages 8 and 9 of the Recording Script, the second part of the Guide.

As suggested on page 6 of the Guide, now may be the time to call upon several experienced teachers of the group who may testify to satisfactions which they have gained from their church school teaching and its influence in the lives of the children and/or adults. These testimonies and the comments of the group and leader should make clear that teaching in the church school

is a great adventure to Bill Foster and can be a great adventure for all who are seriously devoted to their teaching task.

Following this conclusion and the answering of other questions which may have been asked, the meeting may be turned over to the person who will speak at 4:30 on Leaders Needed by Our Church. During or at the close of this address the Christian Service Inventory Card* may be given to all prospective teachers and to those interested in other types of service in the church and church school. To challenge again present members of the church school staff, they may be given "A Prescription for Good Teaching." **

The period for recreation and the fellowship during the mealtime should weld the group into an informal and sociable whole. The opportunity to converse informally about Christian education and its concerns and problems is an important feature of the retreat.

If the afternoon session of the church school workers' retreat was successful, the group should be inspired to do a better job of Christian teaching during the coming year. But as in other types of endeavor, good intentions alone are not enough. The purpose of the 7:00 P. M. session is to help both new and experienced teachers gain a better understanding of ways in which persons learn religious truths and develop Christian character. To achieve this purpose the sound filmstrip, "How Persons Learn," is suggested for use. This filmstrip is basic to several other filmstrip units of the LEAV Kit and its use should precede the use of "The Teacher Prepares" and "The Teacher Teaches." These two filmstrips may become the basis for programs for the workers' conferences held during the church school year.

Again, the leader for 7:00 P. M. session should preview the filmstrip several times and study carefully the Guide for Using, especially pages 1-12. The leader may then proceed with the session as suggested on pages 7 and 8 of the Guide. After the introduction, the prayer, and the showing of the entire filmstrip, "How Persons Learn," the leader is then ready to proceed with the discussion as outlined on pages 8-12. The repetition of the frames of the filmstrip and the discussion suggestions given to the leader in the Guide should enable the group to have a very profitable discussion of some of the important principles involved in learning. A fitting summary for this discussion will be found in the book, *Teaching in the Church School* by Frances C. McLester at the end of the second chapter, pages 37 and 38. This summary leads to the example Jesus gave us of how to help persons learn. It concludes, "We must learn of the Master; and in our work as parent, teacher, pastor, or friend we hope to achieve some of his skill."

Finishing on this note will lead naturally into the closing worship sug-

* Available from the Division of Christian Education, National Council of the Churches of Christ in the United States of America, 79 East Adams Street, Chicago 3, Illinois.

** Article by Dr. F. H. Willkens appearing in an earlier issue of the **International Journal of Religious Education.**

gested in the retreat schedule. A simple but impressive closing worship is suggested in the Guide for "The Great Adventure," pages 8 and 9. This service is appropriate for use out-of-doors.

It is not expected that the suggestions given for the church school workers' retreat will be followed exactly. However, it is hoped that this article has pointed out ways in which certain units from the Leadership Education Audio-Visual Kit may be used effectively in similar retreats and in regular monthly workers' conferences. The other six units of the Kit not mentioned in this article are:

Leads to Leadership

So You're the Superintendent

Making the Most of Rooms and Equipment

The Growing Teacher

No Two Alike

As the Twig Is Bent

Individual units are available for sale (after July 1, 1953) from

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(supply name of your denominational publishing house and/or bookstore)

as follows (either 78 rpm or 33 1/3 rpm records):

Making the Most of Rooms and Equipment	$ 7.50
Teacher Teaches	10.50
Teacher Prepares	10.50
Leads to Leadership	11.50
So You're the Superintendent	11.50
The Great Adventure	11.50
The Growing Teacher	11.50
No Two Alike	11.50
How Persons Learn	11.50
As The Twig Is Bent	11.50
	$109.00

LEAV Kits are also available for sale in either 33 1/3 rpm (microgroove) or 78 rpm records for $94.50. (Kits are no longer available at the introductory price of $75.00 and $65.00.)

TECHNIQUES OF EVANGELISM

by Reverend J. Dallas Jenkins

Minister, Avery Memorial Church Pittsburgh, Pa.

INSTALLMENT III—WITHIN THE AUXILIARY

We have come to know the church today as a living organism with life in itself and the ability to perpetuate itself through spiritual reproduction. And yet we cannot ignore the fact that as it is constituted today, it is also, in its practical sense, a highly sensitized organization. We can conclude, then, that the only way it can be healthy, the only way it can experience an evangelistic crescendo is to have all of its auxiliaries at the peak of spiritual consciousness, just as any organism can only be healthy when all of its vital organs are functioning properly. It is difficult to restore the health of the physical body to the neglect of the heart and lungs; and it is just as difficult to revive the church as a body when the auxiliaries have been neglected. In this chapter we are to consider the approach by which the boards, clubs and subordinate departments of the church may be evangelized for Christ.

"All roads lead to Rome" is a familiar expression. It is safe to say, likewise, that the primary purpose of every department of the church is to lead men and women to a saving knowledge of the Lord Jesus Christ. The trustees may have upon them the weighty problem of meeting the bills and keeping the property in repair; the stewards, the deacons, the class leaders, the deaconesses and other such boards may have upon them the task of increasing the spirituality of the worship services, of personal counseling, of paying the minister, etc.; the Department of Religious Education, viz: the church school and youth groups may be confronted with the immediate issue of moral, religious and Bible training; but the chief concern of preserving houses of worship, counseling the wayward, or studying the Word of God is to bring men under conviction and cause them to enjoy a saving faith in the Master.

The schedule of the average church, and the budget of most of them, would seem to indicate that we have come to consider the auxiliary as the financial life-line of the church. The boast of many a pastor is the amount of money which the auxiliaries have raised during the year. Indeed their work has become a sort of competitive church market-place where they vie with one another for the topmost place on the financial roster, with little or no regard for the furtherance of the actual work for which they were organized. In this spirit the pastor has often concurred if not encouraged and promoted. The result has been a steady decline in the positive Christian influence that the church has been able to exert in the community. One wonders, as he compares, what the great difference is between the church and other institutions of a civic nature around him.

With this seeming loss of our chief purpose, is it any wonder that we find ourselves in a defensive position against the threat of unions, lodges, benevolent societies and organizations of varying ideologies which court away from us the allegiance of our people? The auxiliary must be made to keep in mind that its primary purpose is to lead men and women to a saving faith and knowledge of the Lord Jesus Christ.

How shall we bring into focus this purpose to which we have referred? It must be agreed that almost every church club, without exception, has an elected chaplain among its officiary, but the sad commentary is that the office of chaplain has become relegated to such an unimportant place that the work of this office is limited in most cases to the reading of a scripture, a recitation of the Lord's Prayer and the choice of a hymn. What a challenge the office of chaplain presents! In this capacity one stands as a sort of limited assistant pastor, i. e. as the pastor of the moment of the group constituted as a club of the church in which he has been elected to office. The mere presence of the chaplain in the meeting should serve as a constant reminder of the religious purpose of the group. In arguments he, or she, should be the peacemaker; in time of trouble he should be the spiritual anchor and in seasons of discouragement he should be able to point the auxiliary to a renewed faith in God. In the matter of business administration he should guard faithfully the good name of the auxiliary, being careful to see that "all things are done decently and in order." He should assist in lifting the spiritual fiber of the group to its rightful moral plane and in preparing it for the experience of common worship on Sunday morning. This is the stupendous task which faces the chaplain.

As we begin the church year perhaps the best way to bring the auxiliary to a mountaintop experience is to prepare a guidance chart which will indicate a course of Bible Study, a series of devotional periods or cultural activities either of which would be based upon a Christ-centered theme for the year. Such a series, pointing always to a definite theme, would prohibit the injection of discussions or matters of business which would rightfully have no place in the auxiliary program. Below is a sample outline for such a year's program for an auxiliary of the church. The theme is a general one which might be interchanged between various auxiliaries, depending upon the purpose of the group. The pattern below is for an auxiliary meeting monthly.

A YEAR'S PROGRAM FOR A CHURCH AUXILIARY

General Theme: "Great Periods of Bible History"

January —The Antediluvian Period. (From the Creation to the Flood)
Purpose: To show God's creative power

February —Period of the Dispersion. (From the Flood to the Promise)
Purpose: To show man's search for God

March —Period of the Patriarchs. (From the Promise to the Exodus)
Purpose: To show man's ability to suffer when faith prevails

April —Period of the Wandering. (From the Exodus to the Passing over Jordan)
Purpose: To show God's constant care

Note: In this Easter Season distribute baskets to the sick and needy, in cooperation with the Missionary Department of the Church.

May —Period of the Theocracy. (From Joshua to Samuel)
Purpose: To show the benefit of righteousness in government

June —Intermediate Period. (From Samuel to David the King)
Purpose: To show the types of people God chooses for service

Note: In this Summer Season arrange an outing to the rural area or to a park. The Rural Church auxiliary may take in a city museum or the like.

July —The Period of the Monarchy. (From David to the Babylonian Captivity)
Purpose: To show the strivings of God with men

August —Period of the Captivity and the Restoration. (From the Conquest of Judea to the end of the Old Testament)
Purpose: To show the prophetic promises of God and the hope of His people

September—The period of Jewish History. (From the end of the Old Testament to the beginning of the Christian Era)
Purpose: To teach patience to wait on God

October —Plan Fall Rally

Note: Emphasize God's abundant blessings in the Harvest Season. Public Rally.

November—First Period of the Christian Church. (From the beginning of the Christian Era to the end of the New Testament)
Purpose: To show the supremacy of the teaching of Christ

December —The Unwritten Period. (From the end of the New Testament to the Present Day)
Purpose: To show the inspiration of the Holy Spirit

Note: Plan Christmas celebration

The above is but one of the many general themes which might be used by an auxiliary. A Missionary Department, for instance, may select "The Missionary Journeys of Paul," "The Missionary Message of Christ," "Missions in the Far East," "The Missionary Development of the Christian Church," "Missions and Africa," "Home Missions and the Mountaineers," etc. Any of these would be easily adaptable to a year's study and lesson aids and reference books are already in the library of most ministers, or can be borrowed from the Public Library of your city.

This pattern is not limited to the missionary auxiliary but may be carried throughout the church. For instance, the Altar Guild may choose to consider "The Symbolism of Flowers," "Christian Symbols," "Christian Colors," "The Meaning of the Altar Furnishings," or "The History of the Christian Altar." In like manner a Prayer Band, a Deaconess Board, a Stewardess Board, a Mothers' Board, etc., may well use the following, or some similar plan.

THE PRAYERS OF JESUS CHRIST

(A Program of Emphasis on Prayer)

January —Prayer offered at Jordan—Luke 3: 21, 22
(To teach us that we cannot "Fulfill righteousness" without prayer and that God answers without question)

February —Prayer offered in a solitary place—Gethsemane—Mark 1: 35
(To teach the importance of secret prayer and the duty of early morning prayer)

March —Prayer offered at Nain—Matthew 11: 25
(To teach thankfulness for whatever God sends to us)

April —Prayer offered at Bethsaida—mountain—Matt. 4: 23; John 6: 15
(To teach the beauty of closing the day's work with prayer)

May —Prayer offered at Sea of Galilee, Jerusalem and Emmaus—Luke 6: 41; Matt. 26: 26, 27; Luke 24: 30
(To teach that we should thank God for our meals)

June —Prayer offered at Mt. Tabor—Luke 9: 28, 29
(To teach the duty of social prayer)

July —Prayer offered at Bethany—John 11: 41
(To teach recognition of God's power and constancy)

August —Prayer offered in Jerusalem—John 13: 27, 28, 31, 32
(To teach us to see God's glory even in suffering)

September—Prayer probably offered at Gethsemane—Matthew 6: 7, 8; Luke 11: 1-4
(To teach us that Jesus instructs how to pray)

October —Prayer offered in Gethsemane—Matt. 26: 36-44; Luke 22: 40-44
(To teach us a higher sense of his sufferings)

November—Prayer offered on Calvary—Luke 23: 24
(To teach us to pray for our enemies)

December —Prayer offered on Calvary—Luke 23: 46
(Lord, help us to share in this rich prayer!)

The above, I believe, will be sufficient to pass on what we mean by adopting a theme for the church year and follow through in its study and application.

All that we have been considering in this chapter brings us to the question of the Official Board. Many a well-meaning pastor, and just as well-meaning Official Board, has come to the parting of the ways solely because they have failed to find that happy middle ground which exists in the quasi-economic, quasi-spiritual role in which the official boards seem to be placed. The good-intentioned pastor, trying to be the astute business man and economist of the church family, and thusly impress the officiary of his church, must also consider and remember that these same men of his board stand in need of spiritual food more than many of his parishioners who have not the weight of the business of the church on their shoulders. Likewise the official will remember, in his efficiency, that the God-called pastor would have him to be spiritual-minded more than anything else he might do or be.

To bring to pass the evangelical spirit in the official board, the Pastor's Study, the Board Room and the Church Office must be more than just places of record-keeping and business administration. Certainly there is no sound reason for these rooms ever to be converted into an arena (which, alas, is sometimes the case) where fisticuffs and profanity are the order of business. We need never fear for such a degeneracy if the office would be a place of prayer, if the money-changing table would be an altar of sacrifice, if the records and files would always be a constant symbol of the "book of remembrance."

In this connection it would be well to let Sunday be a day of worship and rest for the officers of the church. Impressive though the services might be in the sanctuary, their value is often lost to the officers in the multitude of business detail and the harrowing experiences of trying to satisfy the creditors of the church in the aftermath which occurs in the office. It is hardly any wonder that the pastor's chief trouble begins so frequently in the Board Room. The minister who would develop the Christ-spirit in the Official Family of the church will pray with them frequently, trust in them implicitly and let them do their own job, confining himself to his own work. Always encouraging, cheering and inspiring them, he will find a return in the wealth of Christian character which will eventuate among the flock through the officers of his church.

Someone has said that the age of revival is over; but it would be far better to believe that "hope springs eternal in the human breast." God has planted the seed in the human heart which keeps man's hopes alive even in time of bleak despair. With the Spirit of God in that Valley of Despair we are actually on the threshold of a new day already. As long as men and women stay in the church, as long as they will hear the Gospel, so long as men will lift up their eyes to the hills from whence cometh their help—just so long may the pastor-evangelist keep faith in the apostolic destiny of the Church. For if he answers that call, which comes ringing out of the Valley of Despair, with a bold and affirmative response of faith and confidence in the various segments of his charge, the City will be "lifted on the top of the hill . . . and all nations shall flow into it."

HOW TO DETERMINE THE TRUTH

by Reverend Andrew Christian Braun

Minister, St. Paul Methodist Church, Trenton, N. J.

"WHAT IS TRUTH?"—John 18: 38

"Christ Before Pilate" by Michael Lieb, is a masterpiece worthy of everyone's attention in the study of this question of Pontius Pilate. About a hundred years ago Lieb was born in Munkacs, Hungary. Hence, when he abandoned the carpenter's bench for the artist's brush, he became known as Munkacsy. During the Lenten Season this masterpiece hangs in the Great Hall of the John Wanamaker Store, Philadelphia. Munkacsy pictures Pilate seated upon his Chair of State, with a perplexed expression upon his face, as if at a loss to know what to do with the Prisoner before him. Behind and beside the Prisoner are several Jewish priests sitting or standing. Two or so are malignantly regarding their Victim, others conferring together, and one vehemently addressing Pilate. A tumultous rabble crying, "Crucify Him" presses forward from the background, but is restrained by a Roman soldier with a spear. The perplexed expression of Pilate gives us the clue to the ante-room question, "What is truth?"

I. What is Truth?

The High Priests accused the Saviour of treason. Therefore the perplexed Pilate taking our Lord within the palace, asks Him, "Art thou a King?" His amazement is vast for surely here is no rival of Caesar. Jesus was, in Pilate's eyes, a harmless enthusiast, perhaps erratic in his devotion, but clearly no political rival of the Emperor. Jesus answered Pilate, "Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My Voice." When Pilate heard this, he exclaimed, "What is truth?" Francis Bacon in his essay on Truth, writes, "'What is truth?' said the jesting Pilate, and did not wait for an answer." Admitting the greatness of Bacon's essay, I must nevertheless take issue with this position relative to Pilate's attitude. Pilate was not jesting; he was in dead earnest. It was a cry wrung from the heart of his personality. But, being an opportunist, and realizing that he cannot face Truth and at the same time save his skin, he goes out before receiving an answer. To the Jews outside he says, "I find no crime in him."

Although no answer to Pilate's question is given in our text, less than twelve hours previously our Lord gave this answer to the disciples, "I am the Truth." In other words, the Truth is what God is, what God does, and what God thinks. Truth is what the omnipotent, omniscient, omnipresent

God is, does and thinks! And in the Son of God, the Word made Flesh, we find the personification of Truth. In the God of the Gospels we find the answer to our quest.

II. How Test Truth?

Five tests have been increasingly helpful to me in these interesting, but difficult days.

1. *Personality*

Often when we attempt to prove a point, we say, "This is what the Bible says." But all too often we are dealing with people who do not wish to point their minds towards Moses or the Master. These believe the Ten Commandments are out of date and that our Lord lived in a country radically different from our own. And with many the conscience is shorn of its splendor and lies by the roadside almost dead. Therefore, let us begin with ourselves. What will my decision concerning this problem do to me? Will it make my body a more effective instrument of my personality or will my body suffer thereby? Will my reaction to this situation increase my physical health, add to my energy, strengthen my self-control, or will my tentative verdict ruin my mental and physical health? For example, will strong drink contribute to my sense of harmony within or will I be more often at sixes and sevens with myself? Will I be more free from friction or will I feel let down or dragged out more often than stimulated? Will my decision create in me a veritable Bluebeard's closet at the core of my nature or will it enhance my place in society?

Or take the problem of promiscuous sex indulgence. Will this lead to love and the loyalty of both? Will it enrich both lives? Or will they feel like a house divided against itself at the last? Will it give me a feeling of self-approval or make me miserable with self-reproach? Will my personality be warped finally or integrated into a lovely life, full and fine and free? Will such indulgence create an atmosphere in which little children may grow stalwart and straight from the start without perversions and pitfalls for their personalities? When testing truth a line found in Shakespeare's Hamlet is helpful: "This above all; to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man."

2. *Universality*

We are not selves alone but we are set down in series: we are part of society. What would happen to my neighborhood or society at large, if everybody acted as I am inclined to do? What would happen to the world if everybody did what I am tempted to do? Why is it wrong to cheat in school? Because, if everybody cheated, students and teachers alike, school wouldn't be worth the keeping. Why is it wrong to cheat in business? For the same reason, if everybody cheated, we would have an irresponsible nation,

and all complex business would collapse. Why is it wrong to live in a state of free love before and after marriage? Because if everybody so lived there would be no lofty morality, the home would disintegrate, family life would fall into discord, and the whole social structure would decay, dropping down into rotten ruin.

3. *Reality*

What kind of a world is this really? Does the world favor truth or falsehood? Organically, does our earth favor justice, or injustice, selfishness or unselfishness, love or hate? What is the very heart of the universe? What is the essence of our world? What is the actuality of life?

James Anthony Froude in his essay on "The Science of History" says: "One lesson, only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations; that in the long run it is well with the good; in the long run it is ill with the wicked."

Nobody could call George Bernard Shaw a sentimentalist and he is far from being a conservation religionist. Yet he has declared that he would rather have written this line than the whole of Karl Marx: "O God our help in ages past, Our hope for years to come."

This test of reality, of essence of long sight, is important. Every man who picks up one end of a stick, picks up the other. Every man who chooses one end of a road is choosing the other. Actions ultimately follow attitudes. "As a man thinketh in his heart so is he."

Life is like a game of chess. In youth with all our pieces on the board we have freedom to commence. But when a player has made his opening, he is not free thereafter. Therefore, it is necssary to know the reality of the game of life, to determine the truth of the individual moves, if our destiny is to be checkmate and not stalemate.

4. *Publicity*

Bring your problem out in the open where all may see it. Suppose my family and friends knew of my proposed course of action. What would they think of it and me? Things that cannot stand the sunlight are not healthful. In all the life of William Jennings Bryan, a great YMCA worker, not one dark spot could be found. Are we able to submit to the sunlight test? Usually there is a good deal of common sense in public opinion. So Cervantes in Don Quixote finished off the question of dueling, that ridiculous left-over of the old knighthood by saying, "Don't be silly!" If I am a good sportsman and willing to play the game fairly and squarely, I will not crowd ahead of others in a line at a ticket office, or gossip maliciously about people without knowing the facts, or treat contemptuously a person of another class or color for these actions are silly and selfish and not becoming for a mature member of a complex society. The world as a whole hates to see

one of its members play the brute or the bully. Those who are really sensitive to the public eye learn more quickly not to take for themselves special favors but to abide by the rules of good sportsmanship which apply equally to all. Therefore, as we face our puzzling situation, apply the publicity test.

5. *Christianity*

The best definition of Christianity I know is this: Christianity is Christ. Dr. Foskick somewhere tells us that in one of the European galleries is an old Greek statue of Apollo, a beautiful figure of physical perfection. It is interesting to stand aside and watch the crowds. If anybody stands long enough before the statue, invariably he begins to straighten up. He is revealing the instinctive basis for a great law of life: We grow like that with which we live.

In George Elliot's "Silas Marner" the Weaver of Ravello, miser that he was, had no wish to be transformed. But little Eppie left at his threshold drew him away from his sordidness, lured him out of himself to a new conception of love and life. By living in the new companionship of Eppie the windows of his soul were unshuttered and the sunshine streamed in. So, if we will follow Christ as the miser followed the little child, almost before we know it, the fruit of our salvation will be moral goodness.

Henry Sheldon's great book "In His Steps" describes what can happen in a life dedicated to the Lord Jesus. As we confront our tasks and desire truth, it will bring us to the heart of the matter, if we will ask, "What would Jesus do?"

III. Where Employ Truth?

We are faced with the challenge of truth whenever we are called upon to make decisions. And decisions must precede actions. Prof. Hocking says, "The real events are decisions." Your present attitude toward life is determined by a long chain of previous decisions. No decision ever stands separate, isolated, alone, in life. It is intermeshed and woven together out of the past. For that reason, I have learned to restrict my decisions to unproved areas of life. Drinking and profanity, for example, have never bothered me. My father never did these things and I adopted his code. Likewise he always met his obligations, paid his bills, went twice to church each Sunday. Hence these things which I found to be good, were not a matter of decision but habit for me. Thus I blocked off an area of life in which decisions are made in advance by accepting the code of my family. Then too, I learned to regiment my decisions according to the time element. To plan in minute detail only the initial steps in a course of action will prove helpful. The subsequent steps may be determined when the future situation actually takes shape. Andrew, the first disciple, did not plan when he first met Jesus what he would do about the Greeks who came to Philip shortly before the Crucifixion, to interview Jesus. Instead he thought only of his

need to live a moment at a time. Then he thought of the need of his brother Simon and brought him to Jesus.

The most important rule in employing truth is—relate your decisions to God. David Livingstone made the Kingdom of God his point of certitude, his fulcrum of force. "I will place no value on anything except in terms of the Kingdom of God," said Dr. Livingstone. When we become sure that we are the workmanship of one Maker, that we are sent into the world by his order and about his business, then we will have a basis to evaluate and judge everything else.

In conclusion let us return to Pilate who returned from his interview with Jesus without receiving an answer to the question, "What is truth?" Anatole France in his "Mother of Pearl" draws an impressive picture of Pilate at the end. He shows him living in luxury and lust in a villa on the shores of Italy after having been recalled by his immediate superior, Vitellius, president of Syria, to answer to the Emperor in Rome for his maladministration in Judea. After his banishment by the Emperor, obscurity draws its cloak tightly about him. Then one day a visitor from Rome in conversation, says, "By the way, Pilate, were you not the procurator in Judea when they put to death that Man Jesus?" Anatole France makes Pilate look at this visitor thru bleary eyes and his brow contracts and his hand rises to his forehead as if to probe the deeps of memory. Then after the silence of several seconds which seem like centuries, Pilate asks, "Jesus—Jesus—? I don't remember the Name!" I am not saying that this is history, but I am saying that this is a terrible revelation of what happens to a man who violates and refuses Truth. He becomes spiritually dead! And death of the spirit is far more damning and dooming than death of the body which is the gateway to life. Therefore, as co-laborers in the cause of Christianity let us seek always to guide men to the Truth and in the Truth that they shall be able to say, "This is life to know Him whom God hath sent to be our Saviour."

As we go to press sad news of the passing of Mrs. Rosa Weller, General President of the Woman's Home and Foreign Missionary Society has reached us. She was able to attend and preside over the sessions of the Executive Board in Cleveland after a very serious illness and it was our prayer and hope that she would steadily regain her strength and health. There is little doubt that this concern for duty on her part has hastened her summons to the great beyond. This devotion to duty and loyalty to the church not only brings us a sense of soberness but reminds us of the care and responsibility that every leader in the church assumes. May God be with the Rev. Dr. Weller in these days of his retirement and with the family.

THE JOHN WESLEY ALSTORK CENTENNIAL

On August 30 the John Wesley Alstork Centennial will be observed throughout the A. M. E. Zion Church, the celebration lasting until September 6th. This movement to memorialize this great son of Alabama who rose to the chief place in his denomination was instigated by the Bishop of the Sixth Episcopal District, Bishop James Clair Taylor, and endorsed by the Board of Bishops.

Bishop John Wesley Alstork was born in Talladega, Alabama, September 1, 1852. It is planned that the great mass meeting scheduled for Montgomery, Alabama, will occur on that date. At 2:30 P. M. a ceremony will be held at the grave of the late bishop with the Reverend M. C. Glover, Secretary to Bishop Alstork being one of the speakers. Others speaking will be the Reverend C. J. Milledge, the Reverend W. M. Bascom, and the Reverend L. R. Blackledge. All these men worked with Bishop Alstork. It is also planned that a wreath will be placed on the grave by one of the Alstork family or by the oldest member of the A. M. E. Zion Church in Alabama.

At 7:30 P. M. a gigantic mass meeting is scheduled for the Municipal Auditorium in Montgomery, these facilities having been given by the city to the celebration committee without cost.

The principal speaker for this great mass meeting will be the Senior Bishop of the Church, Bishop W. J. Walls of Chicago, Ill. Others appearing on the program will be: Bishop I. H. Bonner of the A. M. E. Church, Bishop Bertram W. Doyle of the C. M. E. Church, Dr Trenholm, president of Alabama State College of which Bishop Alstork was a trustee, former principals of Lomax-Hannon College and the present principal, T. M. Patton.

Music for the occasion is being furnished by the combined choirs of the Zion Churches of Montgomery led by John P. Sawyer, son of the Reverend M. P. Sawyer (of Greensboro, Trinity Church) and Mrs. Wilhemenia Jones. More than 200 voices are members of this group. The ushers will be drawn from local churches with motorcades listed as coming from all sections of Alabama for the mass meeting.

The funds raised in this effort will go to the great dream of Bishop Alstork, Lomax-Hannon College at Greenville, Alabama, where at this time a fitting memorial, a new administration building is being constructed. Each church of the denomination is asked to make a contribution listed as follows:

Membership under 100	$ 10.00
Membership of 101-250	25.00
Membership of 251-500	50.00
Membership of 501-1000 or more	100.00

In an all out effort to make the drive for the college a success the addresses of members and friends of the church who formerly lived in the state are being requested.

Editor's Note: The Hood Temple Congregation (Richmond, Virginia) has already complied with a request to give their minister for a Sunday, pay his expenses and make a donation to the campaign. (Their's was $100.)

We likewise understand that the Reverend R. T. Hunter and the Reverend J. E. McCall of Hartford, Conn., and Greenville Tabernacle, Charlotte, also responded by giving a Sunday in Alabama. There may have been others such as Dr. Boyd of the Publishing House and Dr. J. V. Catledge but we have no official records at hand.

CONNECTIONAL PROPERTIES

On the front cover of this issue we have reproduced a likeness of the Harriet Tubman Home which was dedicated the latter part of April this year. After an expenditure of some $21,000 the First District led by Bishop W. J. Walls, was able to look upon a completely restored structure that is pleasing to all who have an occasion to visit it. Harriet Tubman willed this property of several acres to the A. M. E. Zion Church for an old folks home and the Bishop has this in mind as further development of the shrine takes place.

It appears to us that along with the original idea of Harriet Tubman, plans could be laid for a *retreat* setup since it is our idea that the church must be kept in constant touch with its projects if interest is to be maintained. In fact, we are fearful that too much interest dies with the passing off the scene of promoters of any project. Our system, even where Bishops are concerned, is one fraught with danger for another Episcopal Head may have an altogether different view once he is in charge. This Editor feels that some plan should be devised that all connectional property should be lifted from the realms of local interpretation and placed on a denominational basis where they rightfully belong.

Recently we had the privilege to visit Dinwiddie, Virginia, where efforts are being made to utilize one of our discontinued schools as a Summer training center. A good job is being done for in the three weeks work carried on there close to 300 people met for study and recreation. Here we find a large building in excellent condition, suitable for a dormitory and class work as well as a two-story residence and another cottage with other houses on the property about one quarter of a mile away. The fortunate leadership of the late Bishop F. W. Alstork and the present Bishop H. T. Medford has allowed this project to receive the attention it should have. Here are located ample play areas, picnic space, a small lake and other facilities. It seems to us that a vigorous

connectional policy could aid in this project as well as others.

While the Dinwiddie property is under the direction and supervision of the Christian Education Department another such property under the direction of the Home Missions Department is located in New England. Like the Dinwiddie property it was given to the denomination and like the Harriet Tubman property it was given with a specific thing in mind, in this case, a retired minister's home. And, too, like the Dinwiddie property, it consists of not a few acres but several hundred acres.

In the case of Barber Camp we owe our present setup to the late Dr. Thomas Walker Wallace who braved many a stormy session in Bishops' and Connectional Council Meetings to carry out the task which he knew was his. With his own hands and those of his sons (Thomas, a lawyer, now located in Worcester, Mass., not only aiding with the work but serving as manager for several years) practically every building on the grounds was erected. These consist of a chapel, a dining room, a recreation hall and several cabins plus two dormitories. Through Dr. Wallace's efforts 75 acres of the land was recovered while another 50 acres remains to be reclaimed.

The Barber Memorial Camp consists of some 300 acres of land plus the buildings mentioned (the original buildings including a farm house were destroyed by fires intentionally set by antagonistic neighbors), two lakes, an upper and a lower, of several acres in extent. The upper lake is now being used as a source of water supply for Springfield and Hartford. Under Reverend Gullette the entire camp was wired and electricity is to be found in all dormitories and cabins. Under Reverend French, the present manager, septic tanks have been built in three areas awaiting the installation of sanitary facilities, and a large concrete block cabin is in the process of erection.

Barber Memorial Camp is just off Route No. 202, 25 miles from Springfield. Here, as in Dinwiddie and Auburn and Madisonville, Ky., awaits a great challenge for Zion. To those who have been busily evaluating the social programs of other denominations in the light of our own we are quick to say HERE IS YOUR ANSWER IF YOU WOULD HEED THE CALL.

One of the most successful mid-summer meetings held by the denomination in years was recently concluded at St. Paul Church, Cleveland, Ohio. The attendance was not only large but concern for the welfare of the denomination was likewise evident. Present was every member of the Board of Bishops as well as every General Officer. Many boards met on Monday and Tuesday preceding the Council while others found time in the interval of the sessions for the completion of some needed work. The pastor and people of St. Paul Church are to be congratulated for the sincere efforts to make the meeting a success; and the membership should have the additional compliment of adding high interest to every session by their presence.

THE REVIEW LABORATORY

One of the great advantages of observing many ministers in action is the opportunity of comparing methods and selecting the unique. The Editor has had this opportunity in the past several months. A few of these ideas we are passing on to those who may find a need of them.

Moments of Meditation

We have yet to find one who can gently lead his people from matters which are not purely spiritual to a high point of worship as A. C. Bell of Memorial Church, Rochester, New York. The first time we saw this in action we were thoroughly unaware of the flow of attitude until we had reached a high point of the service. Reverend Bell evidently arranges his announcements in such a way that the one most suitable to begin the movement is utilized last. Before you are fully aware of the change you are being led into the words of a familiar, rich old hymn that provides a stepping stone for the message of the morning.

The Reverend Dr. Paul M. Marshall of Old Ship Church, Montgomery, has a unique way of enriching his people's spiritual lives by the repeating of a hymn each Sunday morning. The spoken word seems to do something that merely singing the hymn never accomplishes.

On Making an Offering:

The Reverend E. S. Hardge brings something to his offering which few utilize in encouraging his people to give more largely. This is in addition to the wide use of the envelope system which has boosted the Sunday offerings far beyond expectations.

The Reverend W. A. Hilliard adds something else in the method he uses. The Offering table is left unattended by anyone during the period when the people are bringing their gifts. It has a way of making one feel that he actually is presenting his offering to an unseen Power.

At Old Ship Church we noted that the offering was placed directly on the altar rail.

The Holy Communion

Again we have this idea from the Rev. Mr. Hilliard. As the Holy Communion service is drawing to a close one sees him leave the table with the elements and wending his way through the congregation administering the communion to the sick and old who cannot come to the altar. As he administers the Lord's Supper he presses into each feeble and weakened hand a dollar. It adds something to see the church so interested in its infirm and weak. In

cases the dollar is not so much needed as the thought of remembrance it conveys.

Keeping Track of a Large Membership

The Reverend L. R. Bennett utilizes his class leaders to keep in touch with his large membership. At every Class meeting (Tuesday night) a secretary is provided, who, without fanfare or direct notice, receives the names and addresses of every member the class leader feels his pastor should visit that coming week. By this method no sick, lukewarm or infirm person is overlooked.

Remembering the Sick

Many churches list those who are ill in the bulletin each Sunday. Others, where there are no bulletins could post the names or read them in the service. Another suggestion oftentimes used, is the passing on of flowers given as memorials to brighten the church each Sunday.

What unique suggestions have you? We will be glad to print them.

In the voting (by Quarterly Conference) on Organic Union with the A. M. E. Church just prior to the General Conference of 1896 the following resulted:

Total number of Quarterly Conference members	3,175
Total number voting	2,979
For the proposition	2,616
Against	363

Other statistics on the movement are interesting. For example: Altoona, Pa., registered 13 out of 21 votes against the idea. The Bedford, Pa., congregation voted 74 for the movement and none against. A few miles away, at Carlisle, with 100 of the 143 members voting, all cast against the idea. The Care Creek Circuit in North Carolina evidently experienced the same attitude for all its 111 members voted against the union. Mount Zion in Augusta, Georgia, voted solidly for the union by casting 300 votes for the movement. State Street Church in Mobile, Alabama, cast 706 of its 707 votes for union.

THE EDITORIALS

THE SPRING CONFERENCES:

Following Easter the Church looks forward to the holding of the several conferences which, because of the time of the year in which they are held, are designated as *Spring Conferences.* The Editor had hoped to meet with several of these Conferences but was able to be present at only two of them, the Ohio, presided over by Bishop John W. Martin, and the New York, chaired by Bishop W. J. Walls.

Even though one could hardly state that attendance in these two meetings was a sampling of the whole (since there are nine of these Spring Conferences) yet, since one was the first Zion Conference organized and the other was one of the youngest, trends in these two areas certainly are indicative of the spirit of the denomination. The Ohio Conference was meeting in one of its younger great churches, for Caldwell Temple, Columbus, is a young great church in every sense of the word. Many of the ministers of the denomination can recall the Columbus Church as a mission point, and this in the ministerial life of all of its recent ministers. Its emergence in the 30s and 40s as a first line organization is a grand tribute to the ministry who served in those days. Of course, this Editor would be the first to recall the small beginning for as far back as the 20s the Columbus organization was struggling into full growth.

The New York conference met in the edifice of another comparatively new organization, a product of the depression era. One thrills to note the marked progress this church has made in a few years, to the point where it has to be reckoned as a great Zion Church. If the Editor is correct in the facts he has, Hood came into its new day under the late Bishop L. W. Kyles. Under Bishop W. J. Walls this *safe* and *sane* expansion program has brought to Manhattan its second great Zion organization. And this has not been all—for as Ohio can point to the emergence of other first line churches (for now Youngstown, Ohio, must be considered along with Columbus, Akron, Cincinnati and Cleveland) so along with Mother Zion and First in Brooklyn stands Hood, with others such as the new Caldwell in the Bronx growing into good substantial organizations.

One can only measure growth by the tangible results shown and surely it can be said the Church is not asleep. In these Spring Conferences are visible signs: Paterson, Second Church, St. Louis, Second Church, Roxbury, Mass., and Springfield, The Harriet Tubman Home, Erie, Penna. A new church in Cleveland, O., Martin Temple in Chicago, and a strong, growing organization in Grand Rapids; these are just a few signs of the times.

And yet, these are mere indications of some of the conferences, for growing work in West Virginia, at Huntington and Charleston here in the Home

Conference, new churches in the Norfolk area, new buildings and construction in South Carolina, in rural and urban areas (the South Carolina Conference met in the newly reconstructed church pastored by Reverend Roseborough) alike, the church is alive.

The deep sense of activity which denotes life and action seems to be a common denominator in the North Alabama Conference. Everywhere one looks there are evidences of new buildings. No less than seven projects are now underway in that area, for Birmingham, Ensley and Bessemer see the challenge and they are finding an answer. And the Montgomery area seems restless too for Oak Street, Clinton Chapel, and Ebenezer have either recently built new structures or have done extensive remodeling.

For the first time Zion Church has entered Denver, Colorado, for the second time, Houston, Texas, the largest city in the South, while much needed church structures have been built in such places as Tulsa, Oklahoma, and Memphis, Tennessee, not to mention Dayton, Ohio, and many others.

For the past few years anxiety has been felt for the leadership of the Church in North Carolina. There is little doubt that much ground has yet to be regained but it is heartening to see that the ancient stronghold of the church can boast of the recently acquired Clement Memorial, Greenville Tabernacle and the new Clinton Chapel. Yes, the Church is awake to the need, the imperative before us.

THE CROSS AND CHURCH ALONE

Time-worn phrases are rapidly disappearing from the worship of our several churches but one which we still hear frequently is "hide him behind the Cross and let him reveal Jesus and Jesus only." The writer sat in the New York Conference recently and heard the old message applied to the destiny of the Church as the presiding Bishop W. J. Walls acknowledged that all which we have is merely that which was handed to us from the Fathers as a trust and to which we must give our best direction and leadership. And coupled with that statement (which we cannot quote directly) was the declaration that the New York Conference was interested in the Church wherever she may be found, in Houston, Texas, on the Pacific Coast, in Mississippi, in Oklahoma, in Tennessee, our schools in South Carolina and Alabama and everywhere else. Demonstrating that fact the New York area placed behind these projects not only their prayers but their gifts of money. And there on the Conference floor as in the New England Conference an offering was made to the projects, all of which are located *outside* the jurisdiction of the First Episcopal District. No words can express the deep feeling of a new sense of unity which swept through all our hearts as this great demonstration of unselfish leadership and kinship was presented. Those present were aware of the long prayed for step to create of the denomination one great Christian

force instead of the oft-alluded to 12 smaller denominations. And so it is, as we face the concluding months of this year that we know the sun of Zion Methodism is a rising force instead of a disappearing shadow.

The Rockwood (Pa.) Evangelical United Brethren Church

Soon after the Christmas holidays the Editor was asked by a friend, the Reverend J. R. Peterson, to fill his pulpils one Sunday during his vacation. The invitation grew out of a very enjoyable experience with the Shanksville E. U. B. Church following Christmas. Meanwhile the E. U. B. Church held an annual conference, such as is held in our denomination, and as a result Reverend Peterson was moved farther west to the Rockwood charge.

The Editor looked forward to the 12th of July with a keenness hard to express for this was a first hand opportunity to discover the work of the minister charged with the supervision of more than one church. While the Rockwood Broadway St. Church appeared large enough to be a station point Reverend Peterson pastors another organization in the little town, the Main Street Congregation, this situation the result of the merger of two denominations. A third church was located to the north of town, five miles out. This congregation, located in a rural community is called the Milford E. U. B. Church.

The pastor, Reverend Peterson, had worked hard to complete plans that our visit would be both enjoyable and without flaw.

Following his direction we headed for Somerset, Pennsylvania, on the day selected. A few wrong directions threw us a little late for the opening of the Main Street (Rockwood) service but when we arrived Reverend W. W. Hall (the former pastor who has had to retire temporarily because of a heart condition) was conducting the service. After the reading of the Scripture and prayer the offering was presented, the congregation sang a hymn and the Editor brought the message. The service, beginning at 9:30 A. M. was concluded with benediction at 10:30 at which time the Church School hour of study was held. Reverend Hall gave me directions to the Milford Church and a little before 10:45 I entered this beautiful rural edifice. The Superintendent, Mr. John Humbert, was conducting the church school hour which saw around 150 persons in attendance. Most of these people stayed for the morning worship which began, with Mr. Humbert's leadership, at 10:45.

We could appreciate the meticulous planning of the minister when, as the service was concluded, Mr. and Mrs. Clifford Derencin came forward to make themselves known. And so we followed them home for one of the most pleasant Sunday afternoons it has been our privilege to spend. Rev. Peterson was sure we would bring our family so the home had a wee lad of three who would have been a perfect Sunday afternoon companion for our *almost three year old*. And the family had a plan for our comfort for nearby were the sylvan bordered country roads lined with the blooming rhododendron, one of

the fast disappearing covered bridges of the colonial era, rolling fields of grain, spick and span gardens, new home construction, all of such interest that dinner hour was completely forgot until a little lady arrived to inform us that all was ready.

It would take long to set down the many, many things which impressed us as we chatted together and listened to young people and children sing together until lengthening shadows warned us of the third appointment for the day but we just have to mention the fifth grader who has been reading the Bible, a chapter a day since she has been able so that she finds herself now entering the concluding books of the New Testament. And carrying her reading into the realm of a missionary she reads the message of Jesus to her little sister.

Our hostess of the afternoon then directed us personally to the home of Reverend Hall who gave us the locale of our hostess in Rockwood. Arriving at the home of Mr. and Mrs. Schrader we discovered that we had been given up for lost. Supper was ready and again we sat down to a meal with friends.

People throughout the Nation we call ours have problems over which they have wrestled and pondered. Not only do we run into family circles which have been vitally touched with the effects of World War II but the Korean conflict as well. This home, with two young men in the service of their country was typical. And then, the vast interest in the Revised Standard Version of the Bible is amazing. Perhaps this concern and interest in the E. U. B. Church stems from the fact that all church Sunday School lessons are based on this text. We only know that this interest is vital, serious and discerning.

At 7:30 P. M. the message was delivered in the Broadway Street E. U. B. Church, an imposing, solid, beautiful structure to whose pews a goodly company of people wended their ways at the appointed hour. One could clearly feel the depth of Christian experience, the heavy leaning on God and the thirst for Christ leadership. The Editor long has felt the need of the Nazarene in our total life experience and no greater demonstration of this desire can be found than in a Church peopled by men, women and children who know the need so deeply that the Church is lighted of a calm Sunday evening. So at Rockwood as the Hammond organ told in soft tones of the Master's love and affection a great peace settled in our soul that rode with us through the cool night mountain air over the plateau and down through the valleys as we wended our way home.

Experiences such as these bring the task and labor of the man of God into a newer, richer focus. So much of people and places must be understood and interpreted as God would have them. And along with this God revelation must go, hand in hand, the willingness to sacrifice time, talent and money, yes, money, for in many, many places God's man must still be content with the margins of life. The joy no doubt comes when one's sense of having

accomplished the Christ purpose brings to one's soul an overwhelming peace that only spending one's self in high causes can give. The joy of achievement surely endures in the satisfaction of seeing strong Christians, such as the Derencins and the Schraders making those of us who have been pierced too often by racial prejudice feel so at home. And, yes, the high hope, that this spirit of right will endure in the homes of tomorrow as these seeds of the Jesus thought are planted in the hearts of the children and youth today.

ON PREACHING

Seldom does one have the opportunity to speak in Alabama one Sunday and in New York state the next but these high privileges do come to many of us who spend much time in the field. On March 22nd, while in Alabama in the interest of the Lomax-Hannon College Fund Drive we were given the privilege of speaking to one of the finest congregations we have seen anywhere in the Church. Attentive, forwardlooking and progressive this people have been forging ahead under the leadership of the Reverend L. R. Bennett to the place that it would be hard to find a better church in all of Alabama, and, for that matter, all of the south.

Palm Sunday, as we have for four years now, we stood before the Memorial Church Congregation in Rochester, New York. It does one's heart good to see the progressive incentive in the programs of several of our ministers. Wherever Reverend A. C. Bell goes there is an air of expectation few can duplicate. In the four years he has been in Rochester the membership has increased by approximately one-third.

On March 15th we worshiped with St. Luke congregation in Birmingham, Alabama, where Dr. E. S. Hardge pastors. This has been the first time we have had the opportunity to be with our friend since the New Jersey Conference days. St. Luke is one of those congregations you hear little about in the press but one is surprised at the strength of the membership. Whenever pastor and people are contented there the elements of success rest.

On April 19th the Rev. Dr. Paul M. Marshall requested that we worship with Old Ship Church in Montgomery. On other occasions we had spoken to the Prayer group on Wednesday evening (since this was the only free time available) with a sincere feeling of the vast challenge which faces this historic congregation. Situated as the building is in a section in which none of its members live, it nevertheless presents the type of opportunity that few of our churches possess. Certainly the need of interpretation is evident and under the leadership of Dr. Marshall this can be accomplished. Aggressive, vital leadership has brought some trends and we are confident others will prevail.

On April 26th the Editor proceeded to Auburn, New York, for a Board of Christian Education meeting and the dedication of the Harriet Tubman Home. Arriving early in the morning we decided to worship with the Auburn

Church. On arriving there no manner of excuse would allow the minister to follow the ordinary procedure and, caught rather off guard, we delivered the message. We enjoyed the worship period but have promised the minister as soon as the occasion presents itself to get even. The Auburn congregation, one which was at the point of disintegration when Bishop Walls became vitally interested is forging ahead with a new spirit and determination.

On May 3rd, because of a meeting with Dr. Eichelberger and the Jamison Handy group in Detroit we found ourselves, at the invitation of Dr. W. A. Hilliard, the pulpit guest of St. Paul Church of that city and the house guest of this good minister and his wife. The Holy Communion was not only impressive but a strengthening element in our life. St. Paul Church is one of those great hearted organizations whose Christian missionary spirit is not confined to its home borders but to every well deserving project of the Church. Evidences of this spirit can be found in the most out-of-the-way places of the church and it is good to behold. Surely it gives one the firm idea that here is the beginning of that new world fellowship which was heralded by the coming of the lowly Redeemer.

Busier than we have ever been since leaving our own pulpit the fourth Sunday in June found us climbing the mountains westward to visit our neighbor and friend in a special program of interpretation of the program of the church. The Reverend J. B. Adams, minister of Cambria Church in Johnstown has brought to his church and the annual conference a type of leadership which all must admire.

And in all of these journeyings, no General Offiier could long endure without the interest of hosts and hostesses who are sensitive to one's comfort. Whether it is Bishop and Mrs. James Clair Taylor or the Bells, whether it is the Bennetts or the Hilliards or Elias S. Hardge or Brother Johnson, the eagerness of hospitality brings a new emphasis on Christian hospitality.

Too much attention can not be called to the General Convention on Christian Education scheduled for Louisville, Kentucky, July 31-August 6, 1954. Already preparations have reached the point of definite shaping for this unique and highly important gathering of Christian Educations leaders and workers. Expected are church school teachers and leaders, conference and district directors of Christian Education, youth and workers with youth, as well as the vital ministry of the church. Close to 1500 Zionites usually avail themselves of this opportunity of study and fellowship. Registrations should be made early.

LOOKING AHEAD IN BOOKS

THE COKESBURY DINNER AND BANQUET BOOK

by Clyde Merrill Maguire

Twenty-three tested plans for "theme" dinners and banquets at home or for "eating meetings" at club, school, and church . . . illustrated . . . adaptable to any age, group, or occasion . . . suggestions for invitations, menus, decorations, costumes, program covers, favors, place cards, and entertainment features (games, stunts, skits, contests, reading). Some of the banquets and dinners are for special days and others suitable for any time of the year. Among them, George Washington Banquet, Progressive Dinner, Leap Year Banquet, "School Daze" Dinner, Dream Dinner, Backward Dinner, Gay Nineties Banquet, Hallowe'en Banquet, Thanksgiving Banquet, Christmas Stocking Banquet.

Concerning the Author: Mrs. Maguire's parents had the largest living room in Heflin, Alabama, so naturally it became the party center for neighborhood, school, and church groups—and while still in her teens she found herself unofficially appointed the ranking banquet-planner and chief factotum of fellowship events—an honor she accepted with enthusiasm and an interest she carried over into her college years and later as a pastor's wife. For years she has just naturally inherited the job of planning dinners and banquets for the various groups—religious and secular—with which she is associated. Since 1945 her husband, Dr. John Maguire, has served as Executive Secretary of the Florida Baptist Convention, a position that has widened the range of his wife's fellowship activities and spread her fame throughout the South. An honor graduate of Alabama College, Montevallo, Mrs. Maguire received a master's degree in religious education from Southwestern Baptist Theological Seminary, Fort Worth, and studied also at Southern Baptist Theological Seminary in Louisville. She is Mission Study Chairman of the Florida Baptist Women's Missionary Union, a frequent speaker at youth retreats and student conventions, and a regular contributor to a number of publications which for years have reserved space for her dinner, banquet, party, and game suggestions. She has traveled extensively throughout the Western Hemisphere, (eight South American countries and Western Canada). The Maguires have two daughters in high school and a son who just graduated from Washington and Lee University.

GUIDING WORKERS IN CHRISTIAN EDUCATION

by Frank M. McKibben

A practical, non-technical guidebook for Christian leaders responsible

for training and developing church workers . . . . . tested suggestions for carrying on a program of supervision in church schools, Sunday evening fellowships, and weekday church groups. The author maintains that better trained teachers and leaders are the key to more effective Christian education, that creative educational supervision is needed, that public school procedures may be adapted to Christian education, and the progress of pupils accurately measured through objective tests. The book contains many practical suggestions for brightening classrooms, instilling habits of punctuality, and regularity of attendance, using audio-visuals, evaluating lesson materials, holding teacher-training classes, and otherwise raising the level of instruction in Christian education. This is a workable manual for ministers, directors of Christian education, general or departmental church school superintendents, supervising or helping teachers, church boards of education . . . for everyone who trains or directs workers in Christian education or is preparing for such work. It was developed cooperatively with the Protestant denominations affiliated with the Division of Christian Education of the National Council of Churches of Christ in the U. S. A.

The author, Frank M. McKibben, is now Professor of Religious Education at Garrett Biblical Institute. He has held similar positions at the University of Pittsburgh and Northwestern University. He has also served as Director of Christian Education in Congregational, Presbyterian and Methodist churches, and pioneered in building community programs of Christian education in which he supervised as many as 2,000 children at one time in week-day vacation church schools. A leader in the work of the International Council of Religious Education, he also serves with the Division of Christian Education of the National Council of Churches. He holds degrees from Southwestern College, Northwestern University and Boston University School of Theology. His previous books include Christian Education Through the Church and Improving Religious Education Through Supervision.

THE MINISTER'S PERSONAL GUIDE

This book on pastoral ethics and etiquette can find a place in any minister's library. Written by Walter E. Schuette the work answers many questions which may puzzle the pastor at times. What is the wise course when a minister calls on a parishioner who is obviously feigning sickness? Why is dress so important when the minister stands before his people in the pulpit? How can petty gossip be avoided when the minister's sons and daughters behave as the sons and daughters of anyone else often do?

So run the questions—and the salty, good-humored and thoroughly practical answers. There is scarcely an aspect of the pastor's personal and professional life that is not touched on. Every minister, whether located in a country town or in a great city, will be deeply grateful for such a book.

The work is published by Harper and Brothers of New York.

John Wesley by May McNeer and Lynd Ward.

This book, while it was written about two years ago, should receive attention this the Methodist Anniversary year of this great leader. While it is a short work it appears to the Editor of the Review that it will give to the busy minister the high points of the Methodist Founder's life, sufficient for a workable knowledge. Secure this book from the Abingdon-Cokesbury Press, or any Methodist book store.

Daily Life of Early Christians by J. G. Davies.

Anything which gives a clear insight into the lives of early Christians for some reason has always intrigued us. This work, while its approach startled us, is one which many a reader will enjoy. Instead of being a work which deals with Christians in general, there are six individuals selected from whose life one day is portrayed. Each of these individuals lives in one of the following cities: Rome, Marseilles, Alexandria, Constantinople, Antioch and Carthage. You will enjoy this work. Little Brown, the publishers.

The winter meetings of the Board of Bishops is scheduled for Memphis, Tennessee, on the usual date in January. It is to be hoped that early announcement of the meeting will not only stimulate interest but attendance as well. While the reports are heard in closed session the activities of the Ministers' and Laymen's Council are of sufficient interest to claim the presence of every deep-thinking Zionite. The meeting, coming as it does, just prior to the Convention on Christian Education no doubt will provide an opportunity for the laying of final plans for this gathering.

IN AUDIO-VISUAL AIDS

This is the Life

The following great soul-stirring films are a part of a series of motion pictures especially chosen from the famous "This is the Life" TV series. Each is a modern-day, audience-impelling dramatization of true-to-life family situations that show the power and practicability of Christian faith in everyday living. These inspiring thirty minute film dramas were produced for the Lutheran Church—Missouri Synod (Concorda Films) by Family Films.

The Flickering Flame

Sometimes "no news can be bad news" the Markworth family learns after tense days and nights waiting and searching for their warrior son. It is the dramatic story of the mothers and fathers of the men who fight the nations battles. The story is a modern counterpart of the Book of Job, posing the eternal "Why" of human suffering.

As For Me and My House

When lovable young Julie introduces Ned Thomas as the man she is going to marry, the Fisher family gives him a warm welcome. But it is a marriage built on a shaky foundation and almost comes tumbling down before the young people can get it on solid ground and as a basis of marital happiness resolve to make Christ the head of their household.

Cathedral Films has just released "New Doorways to Learning". This eighteen minute demonstration film is primarily to be used by the Film Library to interest and encourage a wider use of audio-visuals in the church. "New Doorways to Learning" will open new "doorways" in hundreds of churches whose leaders will stop, look and listen to a most interesting film on why they could start NOW to use audio-visuals. Phone your Film Library today and schedule this film for the next meeting of your church board.

Do you need additional workers on your Sunday School teaching staff? Do some of your present teachers need help in order to do a better job? The answer to these two questions is usually an emphatic "yes". There are two outstanding sets of audio-visual materials available for deepening the teacher's knowledge of teaching standards and "know-how" as well as enlisting interest in Sunday School teaching.

The Leadership Education Audio-Visual Kit is a National Council cooperative endeavor which has been in successful use for three years. This set consists of ten filmstrips. Nine of the filmstrips have recorded narration and

one is in color with printed guide. Each may be used separately as they were not made to be presented in any particular order. They may be profitably used as a particular situation presents itself which may need a "spark plug" to bring it to interest provoking attention.

The titles and brief summary of contents of each of the ten filmstrips are as follows:

Leads to Leadership (Finding Leaders). A black and white sound filmstrip telling the story of how a Board of Christian Education was revived and solved its leadership problems.

The Great Adventure (Why Be a Teacher). A black and white filmstrip designed to motivate a desire to teach in the church school.

No Two Alike (How Persons Differ). A black and white sound filmstrip emphasizing the fact that there are differences in pupils in the church school.

As the Twig is Bent (Child Development). A black and white sound filmstrip illustrates the various stages in the growth of one John Smith from infancy to adulthood.

How Persons Learn—A black and white sound filmstrip outlining what is meant by learning and how learning takes place.

Making the Most of Rooms and Equipment—A color filmstrip with a reading script designed to help workers know what environment is needed for good teaching and how to make the best use of present rooms and equipment.

The Teacher Prepares—A black and white sound filmstrip telling the story of a church school teacher, who overhears about her poor teaching.

The Teacher Teaches—A black and white sound filmstrip with four major ways of teaching.

The Growing Teacher—A black and white sound filmstrip based on a true experience. Intended to motivate workers to grow in their attitudes and abilities. For use in conferences and dealing with personal growth.

The Superintendent and His Task—A black and white sound filmstrip in which Ross Canton and a group of other superintendents talk over some of their problems.

Moody Bible Institute has recently released two dynamic visual presentations designed to not only get people interested in Sunday School teaching but to also show them (and the present staff) how to do the job well. This kit consists of fast-moving and somewhat amusing story about a frustrated Sunday School teacher who finds out what is wrong with his teaching—and what to do about it. Running time is 15 minutes. Rental $6.00 for this delightful "No Vacant Chairs" film.

A set of sight "Successful Teaching" filmstrips and a Leader's Guide Manual complete the kit. If desired, recorded narration for the filmstrips is available in two forms—on sound tapes or on 45 RPM records.

Best of all, these tools are easy to use, ready to use—no long hours of preparation are necessary. And, because they're in fascinating picture form, your teachers will enjoy them, find them easy to understand and to remember.

You'll find Moody "Successful Teaching" Tools ideal because they're both inspirational and instructional. Here's how you can use them:

The Tool Number One. "No Vacant Chairs," an interest-provoking 16mm sound film in beautiful color. It presents the story of J. C. Adams, a frustrated Sunday School teacher, who is sincere and wants to be a good teacher, yet is not very successful because of lack of proper know-how. He attempts to quit, but is persuaded to reconsider by the superintendent, who first builds up his spirit and confidence in his own ability to become a good teacher, and then proceeds to provide him with the instruction he needs. The story is cleverly and often amusingly presented, and points out that successful teaching is the result of knowing and applying the correct principles.

The Tool Number Two. "Successful Teaching," a series of eight well-planned 35mm filmstrips also in full color, complete with printed "Leader's Guide." These filmstrips expand, enlarge and give details on all the principles referred to in the inspirational film: The Teacher, The Pupil, The Language, The Lesson, The Teaching Process, The Learning Process, Review and Application, and the Final Test.

The "Leader's Guide" furnished the leader with everything needed to successfully narrate and use the filmstrips in a series of eight lessons. After each filmstrip has been projected, the leader conducts a discussion period, using questions, texts and other ideas worked out in this comprehensive guide book.

What better way to avoid a summer slump of teachers and pupils than by planning a teacher training program to revitalize the "old guard" as well as encourage and inspire capable people now on the side lines to join their ranks.

For Every Child

Last February at Cincinnati, Ohio, members of the Division of Christian Education of the National Council of Churches were privileged to preview the new film For Every Child (a 16mm sound film of 29 min. duration). Issued with the idea in mind that it will aid in the observance of Christian

Education Week in September, 1953, the film was received with a great deal of satisfaction.

For Every Child is an important new production especially designed to confront adults with the serious need of all children for faith in God and to stimulate in adults a sense of responsibility to provide for this need in the light of Christ's command, "Let the children come unto me."

While there are some questions which one might wish to raise in regards to the film the most serious one we would note is the almost dangerous trend of too many of our film strips and moving pictures to portray middle class (and these are oftentimes upper middle class) groups, thereby seeming to make of the church a middle class organization. This, in our estimation, defeats the high Christian purposes we set out to establish. If this serious criticism is pointed out to the audience we see great use for the film in our churches. It could well be used in our Missionary meetings, church fellowship groups, Teachers' training classes, mid-week meetings, etc.

We particularly like the challenge of the film. The child tries to understand this world of ours—but life is full of puzzles . . . . . unanswered questions . . . . . and he must seek answers. On he goes, exploring the world, wanting to know a thousand answers, some of them beyond man's comprehension.

Only a few yards away in space—but a million miles away in thought—are good people . . . church people . . . people who mean to be friendly, but are just a little neglectful of doing anything about it. They're busy, much too busy.

EPISCOPAL DEAN WON'T GIVE BACCALAUREATE

University of South Has "White Divinity", He Says.

New York, Feb. 12 (AP)—The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, today said he had withdrawn as baccalaureate preacher for the University of the South and had declined a doctor-of-divinity degree because of the university's attitude on racial segregation.

The Episcopal diocese of New York said Dr. Pike made known his decision in a letter to Dr. Edward N. McCrady, vice chancellor of the Sewanee, Tenn., university.

A copy of the letter went to Rt. Rev. Richard B. Mitchell, bishop of Arkansas and chancellor of the university.

The Episcopal Church said Dr. Pike's letter was the result of an announcement Saturday of the appointment of a new faculty of theology to succeed eight instructors who resigned over the action of the trustees in declining to admit Negro students, and a decision not to hold a special meeting this month, as requested by a group of Southern bishops.

Refuses Honorary Degree

In his letter Dr. Pike said these two actions "Make it necessary for me to cancel my plans to be with you this June to preach the baccalaureate sermon and to receive the honorary degree which you had informed me is traditionally accorded the baccalaureate preacher."

"I could not in conscience receive a doctorate in the white divinity which Sewanee apparently is prepared to offer the church hereafter," he wrote.

"I am sure that you will be relieved by my decision, as I am . . . . . I doubt if my words at the baccalaureate service would have contributed to the greatest harmony over the week end."

Referring to the school's racial policy, Dr. Pike wrote:

"Whatever other considerations may be entitled to weight, the administration cannot hide behind Tennessee law. The attempt to do so is dubious on both legal and ethical grounds."

Urges Challenge of Law

He urged that the constitutionality of the Tennessee Segregation Law be challenged and its repeal sought. If these two steps should fail, he said, the law should be disobeyed.

"The church has often been healthiest when it was illegal," he wrote. "We got our start that way, as a matter of fact.

"There is really very little danger that the administration and faculty would find itself in prison. But the picture of the theological faculty behind bars, instructing students gathered on the lawn around the County jail, is one which could inspire us to realize that the church is not meant to 'conform to this world', and could attract many now-indifferent people to a church which often all too easily blends with its surroundings."